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# INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

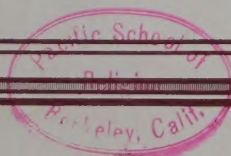
Vol 16  
No 11



Bonham

OLD NORTH CHURCH, BOSTON, MASSACHUSETTS

July-August, 1940





# The Bulletin Board

Vol. 1

An Occasional Publication in the Interests of the International Council

No. 1

## 1940 S. M. MAILINGS HEAVY

### ***Sustaining Members Are Receiving More Mail***

Chicago, June 25.—Twelve new educational publications have gone out in the Council mail to each Sustaining Member since the year began.

To date in 1940, all Sustaining Members have received more material than during any other 6 months on record. This, 6 months represents a growing tendency toward greater service in this field.

In addition to these 12 Bulletins, 7 issues of the *Journal* have been mailed to the Sustaining Members of the International Council of Religious Education.

Such strong publications as: *Christian Education Today*, *Visual Method in the Church Curriculum*, *Social Pronouncements by Religious Bodies*, *Public Education and Religion*, have been among the twelve.

### ***Mail Yet to Come***

Even now the Council is working on new Educational Bulletins—within the next several weeks the following publications will go to Sustaining Members.

*Selecting and Using Curriculum Materials in the Weekday Church School*

*The Weekday Church School*

*Improving the Total Program of Your Church*

*Adult Program Guide*

*It Has Been Done*

*Home and Church Work Together*

*Education in Christian Family Life*

*Christian Youth and the Children of the Church*

*Helping Other Young People to Become Christian*

*—But the number of printed bulletins is not the measuring stick of value. We list them here only to indicate that the Sustaining Member is kept in touch with his Council and its educational aims.*

*A Sustaining Membership means more to you than bulletins. It is a means by which you may become a part of a great Protestant force of the world.*

*Through your personal religious life, through your church, you are trying to become more Christ-like, but is that enough? In every man there is the wish for a truly better world for everyone—A Christian World.*

*Christian social action and Christian education are means to realize the central purpose of Jesus.*

*A Sustaining Membership in the International Council of Religious Education is a concrete expression of your interest in a high Christian civilization.*

### ***You should be a Sustaining Member of the Council now—***

### ***You should have been one in January!***

#### ***Mailing Schedule thus far for 1940***

##### **January:** Visual Method in the Church Curriculum

Social Pronouncements by Religious Bodies Affiliated with and Related to the International Council, 1930-39

##### **April:** Second Series Courses of the Standard Leadership Curriculum

The Joy Set Before  
The Challenge  
Public Education and Religion—Weigle  
A series of promotional leaflets

##### **May:** Christian Education Today

Yearbook and Directory—1940  
Sunday School Superintendents' Problem Finder  
Christian Youth and the Children of the Church  
Selected Doctor's Theses, 1939

Use this blank and back-date your membership (to include the publications you most desire).

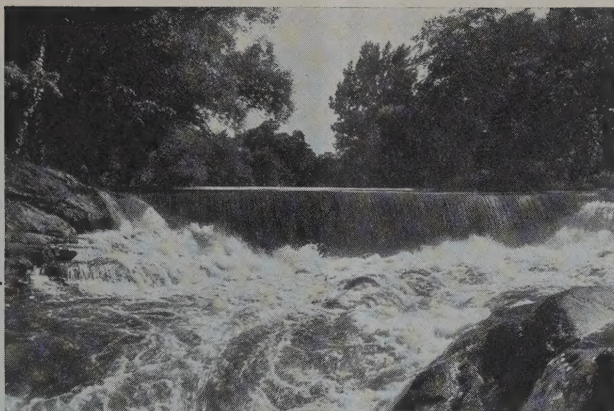
Enclosed is \$10. Please make me a Sustaining Member of the International Council of Religious Education for a year as of ....., I want to help the Council help us all.

Name .....

Address .....

Mail this to International Council of Religious Education, 203 N. Wabash Ave., Chicago.





Cy LaTour

"JUSTICE SHALL ROLL DOWN AS WATERS"

Official Publication of  
THE INTERNATIONAL COUNCIL  
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203 N. Wabash Ave., Chicago, Ill.

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state councils in North America  
cooperating in Christian educa-  
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# International Journal of Religious Education



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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.





## Little Brother and Sister—By Auguste Rodin (1840-1917)

Interpretation by JEAN LOUISE SMITH

**T**HE great French sculptor, Auguste Rodin, has captured the moment in which little brother, entrusted to the care of his older sister, is about to wriggle out of her arms if he possibly can! But sister has met the situation before and is perfectly capable of handling it. Her love for her baby brother is shown by her expression of wonder and gentle tenderness.

Health and naturalness is the keynote of this charming group. Rodin knew the secret of giving an amazing quality of life to cold marble. In nature, all growth starts from within, from a small nucleus, and develops in a continuous process. The sculptor models just the opposite way; he works from the outside. But Rodin has conquered this difficulty, and it is as though he understood God's laws of growth, so wonderfully does he capture this feeling for continuous growth that seems to come from the inside!

Rodin also understood the process of movement and

swing. Do you not half expect these children to move before your very eyes? Movement in Rodin's work is fluent, ongoing; not a frozen or arrested movement such as most art portrays.

It is almost unnecessary to state that Rodin loved children. He was greatly disturbed when the religious societies in France, that had as their chief duties the teaching of religion to children, were dissolved. He felt that a nation paying no attention to the religious growth of its children could not flourish. Rodin was very religious in a practical and modern sort of way. He read the Bible constantly and never let an opportunity go by to make a modern interpretation of a favorite passage or idea.

Out of rough cold marble, such as you see at the base of this statue, Rodin created a work of art that embodies the joy of happy healthy childhood, the love of family and reverence for life and its Creator.





# EDITORIALS

## *A Noble Old Church*

FROM TIME to time on the front cover the *Journal* has presented significant church buildings, college chapels, and other centers of religious life. These have included large churches and small, city and country, old and new.

This month Old North Church, of Boston, is presented. It was built in 1723. Paul Revere saw in the belfry of this church the signal that was to start him on his midnight horseback ride straight into the history books. The eight bells in the tower carry this inscription "We are the first ring of bells cast for the British Empire in North America."

## *When a Man Stopped Singing*

A MAN of thirty or so stood in his home suburban church one Sunday morning at the end of the pew while the choir processional came sedately and tunefully up the aisle. As they passed, the man joined his voice to theirs in the morning hymn, while he watched them somewhat casually.

His main business was singing, and he put himself into it. A group of girls, the women with the high notes and the altos, the young women, all these passed, and he sang on. Then came the boys of twelve, thirteen, fourteen, or so. *And his singing stopped while the boys passed by.* They were his boys, the ones he worked with as their leader in the church, the ones in his Sunday school class, in his Scout troop. He gave them his full attention and let the singing go. When they had passed, and the dignified men came along by his ear with their basso profundo he began to do his own singing again. But when the boys were there he had music all his own—the tenor of a boy's hopes, the bass of a lad's resolutions, the piercing soprano of a youthful dream that looks to the stars. For, he had lived with these boys, and others like them, and they said something to him that morning that only he could hear—he and that host of other men who find in the leadership of boys in the church an expression of their Christian ideals and their love of young life. May their tribe increase.

## *Uncle Sam Counts His Flock*

THE YEAR 1940 is witnessing the United States Bureau of Census conducting its sixteenth general decennial census, the first having been taken in 1790. The information from the census of population, a part of the general census, and the Census of Religious Bodies, the most recent one conducted in 1937, and covering the year 1936, will be of untold value to ministers and lay leaders of the churches.

This is true, first, because the Bureau of Census, independent of all other governmental bureaus and administrative policies, conducts in these and other censuses absolutely

objective, thorough and complete studies of a fact-finding and a fact-interpreting nature.

Secondly, the facts that are supplied help to answer practical questions too numerous to mention. For instance, what has been the growth over the last decade of the community in which your church is located? Is the church membership advancing with the community or is it lagging behind? More specifically, how many people under 20 years of age are there in the community, and are the churches attracting young people in proper ratio to the number in the community? Such facts can be gathered from the population census, when made available, and from the records of your own and other churches in the community. Leaders in Christian education will find such information very useful.

The increase or decline in number of churches, Sunday schools, church membership, and Sunday school enrolment is measured every ten years through the Census of Religious Bodies in continental United States as a whole, as well as by denominations, states and regions. Facts are also given on church expenditures, value of church properties and size of church debts and other problems.

Information on the census of population may be secured from your public library. Your librarian can also help you to secure from the Superintendent of Documents, Washington, D.C., a bulletin of the religious census for your own and other denominations.

## *Three Special Issues—Next Year*

WOULD YOU LIKE to receive in the mail some fine morning an authoritative all-round discussion of some one of the most important problems in Christian education? And then a few months later, another—and another? And in the meantime receive the regular monthly visits and the usual features of your *International Journal*? Three special issues of the *Journal* are now being planned for next year on public education and religious education, the place of the Bible in Christian education, and the Christian family. The first of these will appear in November, the second in February, and the third in May, at intervals of three months. There are other important problems in Christian education, and many of these others will be treated in these pages as usual from time to time. But the Editorial Board has selected these three for the honor of standing at these high points in the *Journal's* program for next year.

And what is the purpose of these three issues? *To set directions for the thinking of our readers* in these three matters, and in all else the *Journal* prints. The Board is convinced that in these three crucial issues some of the new directions for Christian education must be selected in the next few years—are being selected now, in fact. And the *Journal* seeks to present here authoritative and comprehensive treatments of these urgent issues. We do not intend to tell our readers *what* to think in all its details. In fact, competent writers will think out loud in these articles on oppo-



site or divergent sides of some of the problems. But even so, they will do it in such a way as to stir and enrich the reader's own thinking, as he chooses directions for his own mind. For, believe us, if Christian education thinks wisely and moves sanely in these three areas selected, things will happen—good things, far-reaching things, in the period just before us. Plans for the November issue, in harmony with this purpose, are practically complete.

In addition, of course, the regular features of the *Journal*, including its resource materials and reports of what other churches are doing, will be continued and strengthened at every possible point.

Thus, here are a few glimpses into the plans for the new volume of *your Journal*, beginning in September.

## Change the Spirit, or the Form?

THAT HUMAN INSTITUTIONS, the Christian Church included, are now living in a day of rapid and important change no one would deny. But in what spirit are we to face the strong tendency in the direction of change?

Dr. James Moffatt makes an interesting comment on this matter in his book *The First Five Centuries of the Church*. He says that when we apply the words "young" or "old" to an institution what we really have in mind is the question of the degree to which that institution or group of persons is ready or unready to meet the demands of changing social and other conditions upon it for a re-interpretation of its message and program of work. He recalls that between 330 and 440 A.D. the church had a remarkable record of advances and achievements in a number of spheres both in the East and in the West. The church thus achieved, he says, because it was ready to preserve its "unity of life and identity of experience" by making changes in its creeds and in the ethical and ecclesiastical expression of its message. It was willing to make these changes rather than to adhere conservatively to what had been in the past. The important point is that the church was more concerned in conserving the unity of its life and its identity of experience than in preserving unchanged its creedal, organizational, and other forms.

In these days of change, it would do us all good to think again of this important distinction between the inward unity of life and experience and the outward expression of this life and experience in forms, creeds and organizations.

In this difficult enterprise we must always preserve that delicate balance between the desire to change just for the sake of change and the tendency to hold on to everything that has been just for the sake of holding on. The touchstone to the solution of this difficulty lies in our constant determination to go beneath the surface of things to the unity of life, and to the identity of that profound spiritual experience that has always characterized the church and which must always be conserved and strengthened. When change would interfere with these it must not be sought merely for its own sake. When keeping things as they are would interfere with these we must seek some other goal.

And, in our devotion to those things that we believe are worth being constant—when so little in our world is—we must again distinguish between the inner substance of "unity of life and identity of experience" and their outer form. We will express our deep spiritual experience in different ways than our fathers did, but in devotion and self-sacrifice we will find our kinship with them.

## Your Church and European Refugees

THE NEEDS of the world lay their hands upon us at unexpected places these days.

Local churches are now being asked to share in a plan for helping refugee families from Europe to find self-respecting and self-supporting places in the life of American communities. The idea is that a local church will accept a carefully defined responsibility for a specific refugee family, or individual, to be settled in the community where the church is located.

At the request of the Federal Council of Churches, Dr. Charles S. Macfarland, General Secretary Emeritus, will serve as the official connecting link between the local churches and the national organizations which are serving the refugees arriving in this country under the quota law. Protestants and Jews are included in these plans.

Usually the church would be expected to give friendly help to the family in becoming adjusted to its new environment, including its relation to community agencies, and to support the family for a limited period to be agreed upon in advance, perhaps three or six months, in case remunerative employment is not secured at once. Other details in connection with the plan have been worked out. Those who are interested—and it is to be hoped that many will be—should write to Rev. Charles S. Macfarland, Mountain Lakes, New Jersey.

## The Out-of-Doors

A MESSAGE OF SUMMER

THERE is something deep in me that speaks to what is deep in you.

What that something is you cannot always say, but you can feel it when each year it comes.

It is the pulse of energy that thrills in growing cells to create a new world every summer.

It is the song of birds, the scent of flowers, the clouds in a summer sky, the changing shades of poplar leaves.

It is the caress of water against the body that cleaves it, the wind playing on the organ pipes of the trees, the call of wild things to each other when all else is still.

It is that mysterious Something that always pushes on—to grow another crop and give another summer.

And deep within your heart are the forces of life that are akin to mine—Beauty, Rhythm, the Power to Grow, the Urge that makes all things new.

For, you and I have been fashioned on the Potter's Wheel by the same creative God.

Thus, that which is deep in me speaks to what is deep in you.

I AM THE OUT-OF-DOORS.

—P. R. H.



# Meditations

By HENRY HALLAM TWEEDY\*

Said Dr. Tweedy, when sending these Meditations, "If these sound like preaching, I can only say that the material is the kind of thing on which I as a teacher of religion would like to meditate during these heart-breaking and faith-testing days." We who also try to teach religion will find help in these weekly guides to prayer and clearer thinking.

1 Let the beauty of the Lord our God be upon us.—Psalm 90:17

ALL TOO OFTEN I forget that beauty is an element in true religion, and that ugliness is an enemy not only of beauty and happiness and efficiency, but also of the soul. And yet millions are living in homes and neighborhoods where ugliness is rampant, and this ugliness is potent in breeding ugly lives. Surely a God who has flooded the earth with beauty desires that no child of his shall be robbed of its rightful heritage. A part of my duty as a teacher, therefore, is to help others to appreciate beauty, to understand the qualities in which true beauty consists, to strive to make their homes and surroundings more beautiful, not only as an aesthetic delight, but as one means of growing lovely souls. So shall I and those whom I teach help to fulfil the desire of the Psalmist, as we pray in the spirit, but in wiser words and ways, that prayer of Socrates: "O Zeus and all ye immortal gods, make me beautiful in the inner man."

*Father of our spirits, who hast revealed thyself not only in truth and goodness but in beauty, enlighten my mind to understand and to appreciate the holiness of beauty as well as the beauty of holiness; that I may be to all whose lives I touch a minister of beauty, helping to banish all ugliness and to create through the ministry of beauty lovely and Christlike souls.*

2 The common people heard him gladly.—Mark 12:37

LORD, deliver me from the sin of being uninteresting. If those whom I teach do not hear me gladly, grant that the fault may not be my own. Thou hast entrusted to me the most interesting task—that of gaining an entrance for the most vital and interesting truths into human minds, which are thy most interesting creations in an interesting world. Help me to study that young Teacher of Galilee until I know why the common people not only listened, but listened gladly. As he chose simple, vivid words which all could understand, clothed his truths in picture and story and familiar events in the daily life, making his thought not only cogent and compelling, but lovely and intensely interesting; so may I take those same truths, clothe them in the vivid words of the playground and the home, make them clear in picture and story, use all the powers with which thou hast endowed me—imagination as well as intellect, humor and pathos and the thrill of adventure as well as serious instruction and loving exhortation—until my work is crowned with success. May I never forget that to be dull is not merely a minor fault; it impedes and may even ruin

*all my endeavors, and so become for me as a teacher a major crime. Lord, grant that those to whom I speak may hear me gladly!*

3 Litany for the Daily Round

GOD OF LIFE, who hast wakened me into the glory and opportunity of a new day, hear me as I strive so to open my mind to thy truth and my heart to thy spirit, that all my doings, begun, continued and ended in thee, may redound to thy glory and to the welfare of my fellows.

For the great trust of life, with all its meaning both for me and for the world,

*I praise thee, O God.*

For work, which makes me strong; for tests which try my powers; for temptations which, when overcome, build character, and for sorrows, which in the end, if borne with thee, shall be turned into joy; for friendships which add sunlight to the day, and for the joyous sense of being a fellow-worker with thee,

*I thank thee, O God.*

For grace to curb my selfishness, to humble my false pride, to deal patiently with the stupid, wisely with the foolish, calmly with those who irritate and wrong me,

*I beseech thee, O God.*

That I may make the most of every opportunity; spend my money as a good steward of thy possessions; use my time, whether in work or rest or play, profitably, and touch every life for good, and never for evil,

*Help me, O God.*

If I fail to walk in holiness and righteousness with thee and with my fellows; if I miss the mark in thought and word and deed; if I am untrue to my ideals and disloyal to the Christ,

*Forgive me, O God.*

Thus toiling with thee and serving my fellows, grant me grace to go blithely on my way; and when the day is done, bring me to my resting bed weary and content and undis-honored; and grant me as a good workman the gift of sleep. Amen.

4 And his servant said unto him, Alas, my master, what shall we do? . . . And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of the horses and chariots of fire round about Elisha.—II Kings 6:15-17

IN DAYS when naked force seems triumphant, when might is viewed as the only right and religion is placed in concentration camps as a crime against the state, there are hours when even the wisest and best of us wonder whether a moratorium in morals is not necessary. We are tempted to overcome evil with evil, and to allow hate and cruelty to usurp the throne of love. Even then we sometimes almost

\* Professor of Practical Theology, Emeritus, Yale University Divinity School.



# Centers of Light in Other Lands

By WADE CRAWFORD BARCLAY\*

INVARIABLY when Christian workers from abroad engaged in religious education are in our country they inquire for examples of superior local church programs of Christian education. Diligently they seek to discover ways of working that may suggest possibilities of improvement in their own work. How often has the thought occurred to us that we may learn from their experience? To how many of us has the suggestion come that our service may be enriched by informing ourselves concerning what the younger churches of the world are accomplishing in the face of difficulties and limitations of which we know nothing? Come with me on a brief voyage of discovery to a few of the far places of the earth. In unexpected places we may find that which will challenge us to new endeavor and to more heroic service.

## CHILDREN'S FRIENDSHIP BANDS

The sufferings of tens of millions of China's people have touched the hearts of the Christians of India and out of their poverty adults and children have sent contributions for relief that put to shame the paltry sums that we of America have sent. "The people of India are our friends. They have sent money to help us in our distress," say the recipients of this aid. Then comes the inevitable question, "What can we do for them in return?" for writ deep in Chinese custom is the principle that no gift can be accepted without an equivalent return. In many of the churches of China children's friendship bands have been organized with meetings in which Chinese children, out of such meager materials as they can gather, make gifts for their friends in India.

Some months ago an exhibit was held in Tientsin of the friendship presents made by the children. Many people came to see the more than six hundred articles. Many were pictures. Others were Chinese shoes, doll-size Chinese garments, woven straw baskets and bags, wire baskets, woven straw fly swatters, Christmas greeting cards, cloth animal toys, cloth and silk bags, paper hand-work articles such as pagodas, peanut dolls, embroidered squares, bookmarks, Chinese shadow play figures, and immense red paper dragons, and numerous other unique articles such as only Chinese children can contrive. With what surprise and joy Indian boys and girls must have received these gifts! And how good it is to know that in a world in which terrific forces operate to create enmity and hatred among nations there are thousands of children trying to create international friendship.

\* Secretary, Joint Committee on Cooperation in Religious Education in Foreign Fields, Methodist Church, Chicago, Illinois.  
Pictures from Methodist Prints



Sweet potatoes, rice and corn for the church offering baskets.

## CHURCHES WITH A WHOLE-LIFE PROGRAM

In all parts of the world there are today those who refuse any longer to think of education as limited to a formal process of instruction. To them all activity involves education of one kind or another. All activity inspired by Christian motives and directed to Christian ends, they contend, is Christian education. For some years Dr. Roxy Lefforge, one of the two general secretaries of religious education of the Methodist Church of China, has been propagandizing this concept of Christian education throughout China. For the past three years she has concentrated on a series of demonstrations of what the concept may be made to mean in the life of a local church.

Less than five years ago a young Chinese pastor, sent to a new appointment, was greeted on the first Sunday morning by a congregation of four. The woebegone demeanor of the little group comported well with the dilapidated appearance of the tumble-down Chinese house which served as an excuse for a church building. Today Dr. Lefforge is likely to cite the A-Seng-Kang parish in far interior Yenping province as exhibit number one of what a whole-life program of Christian education can achieve. For now a congregation of one hundred sixty persons regularly worships in a modest but neat and commodious building constructed by their own hands. The church school has no less than nine classes with a full complement of officers and teachers rendering competent service. The pastor preaches to an eager, responsive congregation of whom eighty-five per cent are literate, most of them having learned to read within four years. Solos, group songs, congregational singing, and prayer responses afford opportunity for religious expression on the part of all, young and old. Contributions in cash or kind are almost sufficient to make the church self-supporting.

Such an achievement is easily understood in the light of the objectives promoted by Dr. Lefforge. Their formulation differs with different situations, but some of the goals consistently emphasized are these: (1) Every member of the church actively engaged, in cooperation with the pastor, in some service for the church. (2) All members of the church enrolled in the church school in graded classes. (3) Every home of a church member a fully Christian home with daily worship. (4) Every member of the church literate. (5) The church wholly self-supporting. (6) Every family in the village Christian.

Every type of effort involved in the achievement of these goals is regarded as having a place in the religious education program, including not only personal effort in winning others to



commitment to Christ as Lord, and systematic study and teaching of the Bible, but also conserving the fertility of the soil, improving the breeds of chickens, hogs, and cattle owned by church members, and the cultivation by common labor of dedicated plots of ground, each designated by a Christian flag as a "Lord's acre." In one demonstration parish twenty parcels of ground were set apart in one season. Another method successfully used has been for the church to procure eggs and distribute them in the early spring to members of the church who agree to raise "church chickens." Dr. Lefforge tells of a widow whose poverty had been such that in all her life she had been able to give not more than forty cents in cash to the church, bringing two fat "church chickens," the equivalent of more than two dollars in money. Joyfully she said when they were presented: "Sometimes I gave them some of my own food, for I wanted them to be nice and fat, the best that I could give to God." A service of dedication, expressive of the whole-life program, includes the presentation of six-fold gifts of the congregation: gifts of (1) the heart, (2) labor of hands, (3) money, (4) "church chickens," (5) harvest of "Lord's acres," (6) the whole of life.

#### A DEMONSTRATION CENTER IN CHILE

In 1926 the *Institucion de Obra Social* was established in a slum section of Santiago, Chile. The chief purpose was to establish a training center in which young women of the Protestant churches of Chile might be prepared for skilled work in local churches. A medical clinic was also added as a special feature. Later one of the Methodist churches of the city was located in the buildings of the *Institucion*. After some difficulties, the programs of the two organizations were integrated and have since been carried on under the leadership of Sr. Pedro Zottele, secretary of religious education of the Chile Annual Conference of the Methodist Church. Space will permit only an outline of the activities developed and results achieved during the past ten years.

An early feature to be developed was a recreational program for children and for older boys and girls. A playground, something new in Santiago, was established and equipped with suitable apparatus. Basketball and volleyball

fields were built and teams of older boys and older girls were organized.

A day nursery was started, the first in Chile, to which working mothers might bring their children. (Now after ten years, practically every factory in Chile employing married women has a day nursery!)

A night school was founded in which young people, deprived of public school advantages, may study English, arithmetic, bookkeeping, shorthand and typewriting. A Fri-

day evening forum was started for lectures, and group discussion of social issues and municipal problems. As a popular feature an arrangement was made with Santiago University to present films of a scientific nature.

Clubs were organized for junior children and others for intermediates. An intermediate choir was established which has continued year after year with a membership of approximately thirty, singing only classical music including the works of Beethoven, Bach, and Handel.

An Epworth League was built up gradually to a membership of ninety young people, holding Sunday evening meetings with an average attendance of eighty-five, and with a program, in addition to worship, of missionary and social service. Two of its features have been the regular visitation of the sick in hospitals and a free breakfast in the church building on Sunday mornings provided for needy children in the community. Attendance of hungry children at this breakfast averages ninety throughout the year. The Epworth League also maintains a choir which sings frequently at church services. For thirty minutes preceding the Sunday evening church service the young men of the Epworth League hold an open-air street meeting concluding with an evangelistic appeal. On an average one new recruit is gained every Sunday as the result of these meetings.

The church school is organized with a full complement of departments, using the graded series *Curso Hispano Americano*. Students in *Institucion Sweet* act as department superintendents, assistants, and teachers, as a means of practical training, alternating with regular teachers of the school. Pastors and lay workers visit the sessions of the church school to observe, take notes, and return to introduce improvements in their home schools. With two exceptions, all members of the official board of the church are young men under forty. The church now has a membership of three hundred, and the church school an enrollment of three hundred fifty in spite of the fact that within the decade two other schools have been established by "swarms" that have gone out from the church.

At first *Institucion Sweet* admitted as students all who applied. In more recent years the attendance has been limited and the students selected. More than one hundred and fifty young women have been graduated, now scattered throughout all of Chile as pastors' assistants, church visitors, and social workers. Five are serving as missionaries to the Auracanian Indians of the Andes. Many are wives of pastors and laymen of the Chilean churches. Altogether they constitute a nucleus of earnest, trained Christian women through whose influence and active service the Church may become an ever more potent influence in the total life of the nation.



*A Chinese pastor demonstrates fruit grafting to farmers.*



*Gathering for Sunday school, Institucion Sweet, Santiago, Chile.*



# Is Christian Education Improving?

By OTTO MAYER

THE QUESTION in the title is one to which the educational forces of the International Council, together with hundreds of local church cooperators, are seeking an answer. For almost two decades, the Council has been working out statements of principles of progressive religious education, and guidance materials for putting them into practice have been made available by the Council and the cooperating denominational boards and state and local councils. It is now time to inquire whether these principles developed cooperatively through the Council are being effectively applied in local churches.

The Committee on Research and the Department of Research of the Council have been seeking, through tested methods of investigation, to discover the extent to which theory is being translated into practice, and, wherever the gap between theory and practice is not being bridged, to inquire why this is so.

The Department of Research has received more than 900 returns on a schedule sent to the so-called "better" churches of the cooperating denominations in Illinois, Indiana, and New Jersey. These states were chosen because in each of them there is a different type of organized interdenominational cooperation, and the relations of the churches to organized cooperation is possibly one of the influences in making local church work more or less effective.

The 918 churches in the study that is now in progress constitute about twelve per cent of the 11,294 churches reporting church schools in nineteen cooperating denominations in the three states. They enrol a total of approximately 125,000 pupils. Seventy-eight per cent of these churches are from eight denominations; the other eleven denominations are each represented by from five to 37 churches. The size of these church schools in urban areas ranges from 13 to 1,400, with a median membership of 182 and in rural areas from nine to 388, with a median of 83. About one-half of the schools are in urban and one-half in rural territories.

## IS CHRISTIAN EDUCATION EXPANDING ITS PROGRAM?

Are local church programs taking on a greater variety of forms and is the life of the learner thereby vitally affected for good in larger areas of experience? The first half of this question is more easily answered than the latter half, and we may not be able to answer the latter at all, except by inferences from other facts. About one-half of the urban churches reported holding vacation schools. In the case of rural churches, the proportion was only slightly lower. The ratio of denominational to cooperative vacation schools in urban areas was three to two; in rural areas the distribution of these types was roughly alike. Weekday church schools, being less numerous, were reported by but 11 per cent of the urban and five per cent of the rural churches. Week-night educational programs, as one of a number of other forms of educational activity, were held in one-half of the urban and in slightly more than one-third of the rural churches. Forty-six per cent of the former and 37 per cent of the latter held such programs ten or more times during the church year.

A better and more active leadership in Christian education is always important. The emphasis must be placed on providing leadership education opportunities for different types of leaders—leaders now in service, prospective leaders, those who lead informal educational groups, and parents. The report of progress in this study seems to indicate that while there is a fair provision for the leadership education of regular church school teachers, there is less adequate provision for other types of leaders.

The religious educational leaders in cooperative Protestantism have in recent years laid much stress on the importance of objectives, both general and specific, in the program of education. The churches were asked (1) whether the Council's seven general objectives were known to them in work with children, youth, and adults; (2) whether these objectives were adopted as stated; and (3) whether they were suggestive in working on objectives. From 85 to 90 per cent of the churches know about these objectives. In rural churches, however, only 17 per cent of the workers with adults felt that these objectives had been adopted, as stated, in their own departments. This proportion rose only to 30 per cent even among the children's workers in city churches. A slightly higher percentage—18 per cent of the children's workers in rural churches and 42 per cent of the young people's workers in urban churches—found these objectives suggestive in working on their own Christian education objectives. Here there seems to be a real gap between theory and practice.

## CURRICULUM

A preliminary examination of the returns regarding the use of uniform and various forms of graded lessons indicates that the percentage of churches using graded materials is in the lead, excepting in rural senior and in both rural and urban young people's and adult departments. An interesting comment in this connection is the fact that from 37 per cent of the urban churches in their work with adults to 60 per cent of the rural churches in their children's work regard the program or curriculum materials of modern religious education as being too difficult in nature.

It appears that in some of these better churches there is commendable work under way; in others the leaders are only beginning to make progress; and in still others they are apparently unacquainted with the principles of progressive Christian education. Of course, having the answers to some of the questions on what Christian education is like in the better churches, is but a preliminary step, and what has been related here is in the nature of a report of progress. This study must be completed so as to present a total picture, as far as possible, of the situation in these selected churches. Then, what is even more important, the study must be carried forward to include the problem of *why* the situation is as it now is; what the relationships of the various facts are to each other. Finally, in the development and improvement of the practical program we shall need to encourage good work, give specialized types of help according to need, and not neglect even the so-called "better" churches.



# Little Children Worship Through Music

By ANNA M. SCHAUTZ\*

**M**USIC BELONGS to every age. From the tiniest child to the most aged, music brings happiness, joy, comfort and peace. It is interesting to note the large place music plays in the work and worship of our church and church school.

"Music hath charms," even for the nursery child. A three-year-old child should have the best of music; yet it should be of the type that will call forth an understanding from the baby mind. Simple tunes to bring out the body rhythm and songs of few words encourage participation.

In a nursery vacation school the children had learned the song, "O, who can make a flower." Some days later a picture of Jesus blessing little children was hung low enough for each child to see it and touch it. A very simple story of the children picking flowers and giving them to Jesus was told. The next day, during a pre-session period, a dainty three-year-old was seen walking around the room, stopping now and then, to bend over as if picking something. Her only words were, "Who make flower; God make flower," sung to her own little tune. When the leader asked her what she was doing, she immediately said, "Picking flowers for Jesus."

Another child, standing near, heard the remark and said, "I know where we could get some 'weal' flowers." The teacher asked where and the child told of the flower bed in the rear of the church. It was explained to the two three-year-olds that these belonged to the minister's wife, but they insisted that they pick "weal" flowers. So the leader took them to the parsonage and made known the request. The flowers were picked with a great deal of care and carried back to the nursery. With much care, the children placed the flowers in a vase in front of the picture and little Mary said, "Sing 'Who make flower.'" The pianist played it softly and the whole group, leaving their play, gathered around the picture and sang the song. Right after the song, Eleanor, looking up into the leader's face said, "Say thank you now." A minute of real worship with a group of three-year-olds—not in the morning's program but called forth by a song within a child's heart. Music has a place even for the smallest child and should be made meaningful.

As the nursery child grows into the kindergarten child, we see a richer development and use of music. Not only

does this child learn songs more readily, enjoys more freely the rhythmic exercises, but also starts to make a contribution of his very own through the rhythmic band.

A kindergarten child is most sensitive to the different types of music and he responds rapidly to the mood the music suggests. Words of the songs for kindergarten children should be within their understanding. They, as do the nursery children, like repetition. The songs should be short and usually about flowers, birds, animals, helpers in the home, and other familiar things. A child of this age easily recognizes worshipful music.

A group of kindergarten children were visiting their beautiful new sanctuary for the first time. The organist had been enlisted in the venture and as the children started down the aisle of the church, their faces lighted as they heard the organ playing their very own song, "In God's House Be Very Quiet." Without a word from the leader the children sang the words softly and tip-toed down the aisle. They seemed to be drawn to the great organ and when they were gathered around it a little boy said to the organist, "Could you play 'Jesus Love Me'?" The organist immediately played the song and the children again started to sing. They called for more of their songs and for ten minutes there was absolutely nothing in that church but the organ and the organist. The beautiful windows seemingly were ignored and everything that the leader tried to call to their attention was met with the request, "Let's sing."

Again a program changed and nothing gained, one may say. But the sequel of this little visit was worth a change of program—for on the return to their own department the children were asked about the sanctuary and they responded with "Pretty music," "pretty pictures in the windows." (And the leader thought they hadn't seen the windows.)

Then from one of the boys came the crowning statement, "It made me feel all good inside to sing our songs at the big organ." Music is full of meaning for a kindergarten child and if it doesn't make them feel "all good inside" it has partially failed.

The child is growing and if, through his early years, he has been taught *good music* he will have within him a love for the beautiful and best. The primary child not only enjoys singing, rhythmic exercises, listening to music, but he is also anxious to make his own con-  
(Continued on page 12)



*The world needs the songs of little children.*

McWhirter

\* Director of Religious Education, First Methodist Church, Boston, Massachusetts.



# We Could Try That!

*Do these answers to questions about leadership schools fit your problem? Or how have you solved it? Can you think of a better way to get wholesome reading done than this "Larry" program?*

## Central Leadership School

*Shall we continue to hold a central community leadership education school in our city?*

This inquiry often comes from leadership education leaders in the larger cities. Many of the large cities have some central schools for leaders, but some of them have found recently that their attendance has been dropping off and there has been, in certain instances, a demand for decentralization.

Why not try some district schools in outlying centers, continuing the central school for certain specialized purposes? The district schools might be rather directly under the auspices of the churches in the respective districts. The central school might specialize particularly in the Group V courses of the Standard Curriculum. To illustrate, it might offer a Second Series course on How to Teach a First Series Course, undertaking to bring into the school selected persons from local churches who are good prospective teachers for local church classes. They might also offer a course on Building a Program in the Local Church.

In one city, when it was realized that the central school was reaching only a relatively small number of all the church school workers of the city, a series of what were called First Series Institutes were set up in outlying sections of the city. These continued for five evenings each during the fall. Then the central school was continued on its usual basis during the winter and spring months. The First Series Institutes reached a large number of persons who had never attended the central school.

## When Leadership Schools Compete

*How can we prevent competition of denominational and interdenominational leadership education schools?*

In more than one community there appears to be competition between the denominational and interdenominational schools. Some persons believe that there should be no denominational schools, and others that there should be no interdenominational schools. But the prevailing point of view appears to be that there is a place for both, but that they should supplement each other rather than compete.

Why not try working out a coordinated schedule for the two types of schools? In one state, through the state council, the denominational representatives worked out an agreement to encourage local communities to keep the fall free for denominational schools, the winter months free for interdenominational schools of the usual type, and the late spring for vacation school institutes or schools for vacation school workers. It was agreed, also, that both denominational and interdenominational leaders should strive to promote interest in both types of schools.

In some communities the cooperating leaders have gone so far as to try to work out not only time schedules which

will not compete, but also to make sure that in the several different schools which may be held as great a variety of courses as possible is offered. This enables the ambitious person to take advantage of the opportunities every year for completing courses.

## Introducing a Good Book

Four pastors cooperating in Winthrop, Massachusetts, as reported by one of their number, Rev. Ralph M. Harper, introduced the book *Larry*<sup>1</sup> to their young people as follows:

On a given Sunday, after two weeks of public announcements and printed publicity, we placed 370 copies of the book *Larry* in the hands of our young people, telling them to take the books home and keep them for a week. On the following Sunday they were asked either to return the books or they could purchase the copy at the special group price. For the few who read the book and did not want to keep it, there were more the following Sunday who were clamoring for a copy. Practically all of the books have been paid for. This quick method of sowing seed assumes some loss, and yet I feel (my three fellow pastors concur in this) that it is wiser to take a chance. My experience of eight years ago revealed that some seed bore fruit in unexpected places.

On the afternoon of the second Sunday a vesper "Larry Program" was held, led by Charles R. Scott of Newark, New Jersey; assisted by seven young people and based upon selections from the book. It is a conservative estimate that nearly 4000 in this community read the Christian philosophy of this modern American youth, so the soil was well prepared for the message of the day.

One leader wrote, "This event is a high spot in my work with the young people of my church and one which will be of great consequence to my own principles of living."

We believe the reasons for success were: Careful planning; efficient organization; business-like promotion; tactful follow-up; sincere prayer.

## Workers' Conference Round Table

"In our April Workers' Conference I asked all teachers to write on blank pieces of paper I handed them, one or two problems or questions that were confronting them in their work. They responded rather generously. From these problems I prepared, for our Conference in May, a round table discussion lasting twenty minutes and covering three problems that interested the largest numbers of teachers. The problems were: interesting pupils in doing home work; how to secure a deeper interest of the parents in the Christian education of their children; and the development of better teachers. Nearly all the questions submitted could be related to one of these problems. The round table discussion was rehearsed before the Conference and participated in by myself and two other members of the educational committee. In the round table discussion I used quotations from several books including *Christian Education in Your Church*. After the discussion I opened a general discussion on the problem. Several teachers said it was one of the best conferences we have ever had."

<sup>1</sup> Published by Association Press, 347 Madison Avenue, New York City.



# The Unified Church Service

## Discussed as a Part of the Unified Church

By W. J. McCULLOUGH\*

### ONE HUNDRED AND SEVENTEEN ADULTS

—besides children and young people! The pastor counted them five years ago as they came in the side door of the church and entered the large Sunday school assembly room.

All of these, and sometimes more than three hundred people, led by the superintendent, had their opening exercises, notices, exposition of the lesson and then went to their classes. To a large number the Sunday school was their only "church." Only about half that number had attended the church service and many of these had gone out the front door to their homes without going to study groups.

In the evening another "church," called the "B.Y.P.U.," met. It had an average attendance of more than one hundred young people, many of whom came from other churches and others from no church. This was *their* church. There was also the Junior Church. There were other "churches" of different organizational names all meeting under the same roof. Some of them had community or national loyalties through the organization of which they were a unit.

In such a situation a minister is justified in saying, "I was called to be the pastor of this church and I find myself pastor of one of the 'churches' meeting in the building; I will devote myself to the task of becoming pastor of the whole church by bringing all these little 'churches' into one unified church."

### ONE CHURCH'S PLAN

In carrying out such a purpose, our church has established a unified morning service as a phase of the larger problem of unifying the church. A description of our plan would perhaps be of interest to others.

In the Unified Service, all persons of school age and above meet together in the sanctuary at 10:30. We believe that such a service can be made helpful to these small children. A children's choir, a story to the children by the minister, and some other occasional recognition of the children, make the first half hour helpful. Children sit with their parents, or when parents are absent, with teachers. The very fact that they are in the sanctuary with all the church, that they have some share in the service, that they put their envelopes in the plate with the others, at least spiritually acclimates them to the place. Pre-school children are cared for in separate rooms.

At 11:00 o'clock the children under twelve march out during the singing of a hymn, led by the costumed children's choir and with the leaders carrying an American and a Christian flag. These children still have more time than is necessary for the lesson, and therefore they continue the worship service along the same lines as in a graded church. This is not a duplication, but a part of the plan of general worship followed by graded worship, which in turn is

We hear much discussion these days of the Unified Church and the Unified Church Service, with many people thinking they are one and the same. This story deals especially with the unified Sunday morning service as one church has worked it out, with its meaning for the church as a whole brought in here and there.

followed by the regular lesson period.

All others continue for another half hour in the sanctuary. Some churches will want the junior high department to go out with the younger children and have a graded worship period. We hold them in the other service for two reasons. The architecture of

the building would make it difficult for them to meet without disturbing others. Also, the pastoral prayer and the sermon are not too long or too profound in our church for these boys and girls to comprehend as readily as more mature people. Besides, they are in that age when the church is inclined to lose them. The best way to hold them to the church is to hold them *in* the church. The minister must naturally be brief, and to the point. He must have both illustrations and a soul in his sermon.

At 11:35 all in the church service go to their class rooms for the study of the lesson. At 12:20 all such groups are dismissed with benediction after this forty-five minute class period.

### THE ATTENDANCE RESULTS

While the growth of our church is not due entirely to the Unified Service of Worship and Study, much of its continued development must be traced to this and to other phases of the total program of the Unified Church. The attendance graph is revealing.

#### Attendance at Unified Service of Worship and Study

	<i>Worship</i>	<i>Study</i>
1934 .....	162.....	245
1935 .....	243.....	274
1936 .....	270.....	286
1937 .....	276.....	280
1938 .....	298.....	284
1939 .....	320.....	310

*All figures for both parts of the Unified Service are for twelve complete months, including July and August which are normally low in attendance.*

### HOW ESTABLISH SUCH A PLAN?

How can such a plan be set up?

Some churches are willing to try anything for the summer months and so will permit the unified service "to be tried until September." It then becomes only another summer makeshift. If a church is willing to give the unified service an opportunity to prove itself, it would be better to begin in the early fall and continue until Easter or June.

Such a plan cannot be set up merely by announcing it one week and starting it the next. This matter takes time. It is quite certain that no church will become very much interested unless the minister becomes interested and enthusiastic first. Then he may proceed somewhat as we did.

\* Pastor, Emmanuel Baptist Church, Schenectady, New York.



The minister and superintendent will take dinner, or a long ride, together and talk over the problem of overlapping, loss of pupils, the absence from the preaching and communion service of large numbers of people. The minister will try tactfully and earnestly to win his support and to get his contribution to the total plan and his support of it. Usually, this can be done. Patience and a Christian spirit must stay the heart of the minister who must pioneer without the help of the superintendent, or with his opposition.

The minister, or the superintendent, or both, will present the plan to his official boards. Perhaps he will have a fellow pastor, with experience in the unified service present to answer questions.

The official body can then ask the church for an official committee to study the plan and report back to the church. When the committee has studied the matter and reported favorably, a ballot is prepared and the congregation is asked to vote on the matter at a regular meeting. The ballot may be prefaced with a statement of how the new plan will work and what it hopes to accomplish. Changes in the by-laws of the church necessary to put the plan into effect are presented and adopted. When adopted by the church, the plan is then put into operation.

#### ADVANTAGES OF THE PLAN

The following are the advantages of this plan as we have discovered them: A successful unified service of worship and study is an important part of the unified church itself. It is thus church-centered. The whole family attends church together and goes home together. The family unit in a family pew is an advantage. Children and young people participate in the worship service and adults share in study classes. Time is saved without sacrificing values. Two worship services are seen to be unnecessary and actually to have been conflicting in loyalties. Teachers have more time with their pupils, a lack always felt in the older plan. It helps hold children and young people to the church. It enables the study class to profit by the spirit of worship created in

the worship service. It permits the advantages of the graded church in lower departments where graded worship and preaching are necessary while also keeping children aware that they are the children of the church, not of a department of the church. It makes the pastor the minister of the whole church.

#### UNIFYING THE TOTAL CHURCH

The above account of our unified church service is an important phase of the larger unification of the entire church program. Although there is not space in this article to deal with that broader problem, the following chart will show how we have sought organizationally to bring about this larger unification.



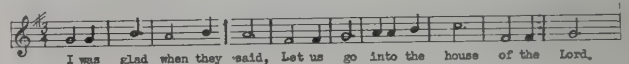
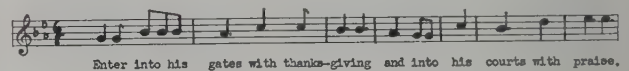
#### Little Children Worship Through Music

(Continued from page 9)

tribution. A composer? No, not exactly, but with a little guidance, and a pianist who is able to catch a melody as a child sings it, he can create his own music. Music should grow with the child. There is music within the heart of every child, and wise is the parent or teacher who will take time to draw it out; and happy is the child who knows that the song within him has become his gift to others! No one thinks of stopping a bird from singing; rather they say, "Trill on, the world needs your melody of cheer." How much more the world needs the songs of little children. To kill the desire to sing that is within a child is to kill his soul and dampen a spirit of love and happiness forever.

Children of this age love to sing—especially songs of their own creation. A group of primary children were studying the "Boyhood of Jesus" and as they discussed the songs Jesus might have sung, they discovered that his song book was the "Psalms." Since they had no music for these hymns of praise, they decided to make their own. They acted out the story of "Jesus going to Jerusalem" and decided on the songs the Hebrew people might have used. They selected two verses and finally had a melody for them both.

The first melody ended on "E" because a six-year-old girl said, "When you sing 'praise' you want it to go real high like this," and she struck the note that made a beautiful ending for a psalm of praise. The melodies are as follows:



Miss Sarah Green once said, "Music touches the child's emotional life in a subtle but effective manner. Because of its naturalness and influence, music fills an important place in the curriculum for primary boys and girls." These children are growing. Let their love for and appreciation of music grow with them.

In a future issue of the Journal Miss Schautz will describe the types of music created and enjoyed by older boys and girls.



# Nature Study for Juniors

By MARY SHERBURNE WARREN\*



*A nature craft exhibit.*

OUR NATURE STUDY CLASS was in session. Many juniors were present, including boys we had not expected, with demands we were not prepared to meet. Were they joining the bird group, the wild flower group? No, they were interested in animals.

Animals! How could the study of animals be correlated with worship, with Bible study? The boys, it seemed, had gathered from our announcements that something was happening at the church, that anything might happen. They had found the vestry transformed; in place of a formal arrangement of chairs for worship were work tables with specimens and pictures thereon. Well and good. If they could study animals they would come again.

So a third group was added. From a catalogue the boys selected pictures of the smaller wild animals of Vermont. These pictures were ordered and arrived in time for the third session. They were critically examined—there was some discussion regarding the muskrat's tail. The boys then found the other groups had been searching for Bible verses in which birds and flowers were mentioned. Would they like to find animal verses, asked an adult leader? They found several. Gee, no skunk! Unable to await his turn at the large concordance, a boy seized a small Bible, turned to the "c's" at the back, frowned. Couldn't find an animal, he said, only uninteresting words like "character." At the leader's suggestion he substituted a concordance for the topical index. "Calves, camels, cattle"—he was smiling again.

The next Sunday the boys listened respectfully while the girls read such verses as

The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle-dove is heard in our land;  
The fig-tree ripeneth her green figs,  
And the vines are in blossom;  
They give forth their fragrance.

Their own contribution, prepared with the help of the adult leader, they considered far more interesting:

In Amos 5:19 the sad state of the people of Israel is likened to a man who flees from a lion and meets a bear; leans his hand on a wall and is bitten by a serpent.

In Job 40:15 Jehovah tells the complaining Job that he made the behemoth as well as man. There are ten verses about the behemoth. It must have been some kind of hippopotamus.

The Philistines who had stolen the ark of Jehovah were frightened and wondered how they could get it back to the people of Israel. In I Samuel 6:7, 8 it tells what they decided to do. They said they would make a new cart, tie to it two milch kine, or cows, as we call them, lay on the cart the ark and

jewels of gold for a trespass offering, and send it back. The Israelites were so glad to see the ark again they offered burnt offerings.

It was easy to decide on nature hymns: "This Is My Father's World," "Fairest Lord Jesus," "For the Beauty of the Earth"—but a class Psalm was another matter. Finally the choice lay between the 24th and the 121st. After due consideration all chose the latter except my nephew Billy. His heated championship of the 24th led two girls and one boy to change their minds; therefore we had two class Psalms. I can still see Billy rehearsing, his feet spread apart, his blue eyes shining, "The earth is the Lord's, and the fullness thereof. . . ." Did I say that too loud or not loud enough, Aunt Mary?" Several nature poems were read and enjoyed, the favorite the poem by Nancy Byrd Turner beginning "God has made all things beautiful." There were some original contributions.

Our nature class was in session for several weeks. Usually at the beginning or the close of the session we gathered in a circle for discussion, for worship, for contests; the remainder of the hour the juniors spent at their respective tables, each group with a leader. In the largest group the birds seen on the hike of the previous Sunday were added to the list; experiences of the week were shared; books were searched for purposes of identification; name slips were assembled according to families; contests were held; and, after the nesting season, old birds' nests were brought in. One memorable Sunday a bird specialist, the high school principal in a neighboring town, gave one of his simplified lectures to the entire group of juniors and their guests—the primary children and several adults.

In a smaller group wild flowers were brought in, identified, and added to the rapidly growing list, the leader, as in the bird study group, an adult chosen from the regular teaching force. The girls knew the spring flowers fairly well, but many of the summer flowers were new to them as well as the fact that flowers, like people, have family characteristics. They were interested to learn that certain flowers should not be picked, at least near large towns, that some can be picked in moderation if the roots are not disturbed



*Junior boys go on a bird hunt.*

\* North Pomfret, Vermont.



and plenty of flowers are left to go to seed, while others can be picked freely with no danger of extermination. Later a fern group was added, the leader an older 4-H girl who had made a collection of pressed ferns. Ferns were brought in, studied, identified; then it was a race to see which member of the group could name the most. Some of the potted ferns kept green for weeks.

The animal group? For some time the smaller wild animals were a consuming interest. To be able to tell, in the twinkling of an eye, whether a pictured animal was a weasel or a mink was a matter of life and death. Why, oh why, did we not introduce the subject of humane trapping? We awoke to the needs, possibilities, and materials too late. Other animals came in for their share of attention, notably bears, after the appearance of one in our neighborhood, the first for many years. I had the class on "bear" Sunday, I remember, after two hours spent in preparation. How long do bears live? When are the cubs born, and how many? Juniors want to know.

A junior nature class may be a success without contests, but I should not care to make the experiment. Life is too short, at least the excitable years when boys and girls learn so readily. The circle contests met the needs of those interested in more than one group. From a concealed bunch of wild flowers (or ferns or mounted bird or animal pictures) I withdrew one and presented it to view; gave it to the one who first named it correctly; declared winner the one holding the most flowers at the close of the contest. Those who were always first took their turns as leaders. The most popular contest was the "turn and tell." This contest was given in the individual groups and twice at special services in the auditorium. Two or three equally matched contestants stand in a row, their backs to the junior leader, beside them a boy or girl who acts as judge. From his collection of wild flowers (or ferns or pictures) the leader chooses one and says "Turn." The contestants whirl about, the one receiving the specimen who first names it correctly. The one holding the most specimens at the close of the contest is declared winner.

For fourteen of these Sunday afternoons I hiked over hill and dale with our juniors, not always the same group, for widely separated areas of the parish were explored. The birds, wild flowers, trees, ferns—yes, and wild animals, if any—were listed by the secretary to be read in the circle group the next Sunday. It was on these hikes that our juniors most truly worshipped as surprises met them on every hand: a great bed of Canada violets, a pasture hill glowing with wild columbines, gleaming bunch-berries at the entrance of a clearing, graceful bulbiferous bladder ferns overhanging the bank of a merry brook, a long row of bubbling goldfinches on a telephone wire, a Wilson's thrush pouring forth his soul from the topmost branch of a dead maple.

It was on one of these trips that the juniors learned that ferns had names. What was that fern over there? Please, please, tell us the name of that big fern by the stone wall. And, oh, may we have a fern group? Yes, they should have a fern group. And so the study of ferns began. In all our nature classes it is the dominant interest of a small but determined group of alert juniors that guides our activities.

The values of nature study are now recognized by progressive leaders in the field of religious education. There are spiritual, aesthetic, educational, and avocational values.

*(Continued on page 34)*

## The World's Sunday School Association Plans Ahead

By FORREST L. KNAPP\*

**I**F the forces of evil thought they had the World's Sunday School Association stopped when they prevented the holding of the convention in South Africa this summer, they were mistaken.

While regretting the cancellation of the convention for South Africa, the Association, through its North American Administrative Committee, began making bigger plans than ever for the years ahead. The chief planning so far was done at Lake Mohonk, New York, on June 8-10. To the Mohonk conference there came nearly 150 persons representing foreign missions, Christian education, and lay interests, together with nationals and missionaries from eighteen countries outside the United States and Canada.

After hearing from the representatives of the twenty countries regarding needs and opportunities for Christian education, those present divided into eight commissions and went to work, asking themselves what needed services the World's Sunday School Association can render in the years ahead.

There were many interesting emphases in the Mohonk conference, but perhaps the most significant was upon the broad scope of Christian education and related factors to which the Association must give attention. The Sunday school remains a chief agency of Christian education in most countries of the world, but it does not stand alone. And a major problem to be considered is that of governmental policies which restrict freedom in teaching the Christian Gospel in church supported day schools, or even in some cases in Sunday schools.

There appear to be such tasks as the following for the World's Association:

1. To study the needs and the program of Christian education around the world, with a view to making intelligent planning possible.
2. To help the evangelical forces in the various countries develop and carry forward plans for cooperation in improving and extending Christian education.
3. To make available to the cooperative Christian religious education organization in each country the best materials and suggestions originating in other countries, and to counsel each such unit, so far as necessary, in the use of these and its own resources in developing program materials suitable to its own conditions.
4. To aid in securing financial assistance for the cooperative units for which complete self-support is impossible.

To carry out these tasks the Association can use the channels of conferences and conventions, field visitations by deputations, correspondence, publications, foreign missions agencies, and the several ecumenical agencies such as the International Missionary Council, and the World Council of Churches. There is no limit to the possible services of the Association, if it can find the resources. And with the British Administrative Committee of the Association, along with other British mission forces, possibly facing serious curtailment of its work because of the war, an increase in the responsibility of the North American Committee may be in the offing.

\* General Secretary of the World's Sunday School Association.



# A Leadership Class a Creative Experience

By MARY LEIGH PALMER

*This article deals with the teachers of 127,583 students—or more—these being students in Second Series leadership courses in 1939. Who are these leaders of leaders, and how can they do their best work? The Associate Director of Leadership Education of the International Council tells how such a course can be a creative educational experience. Teachers of such courses, deans of training schools, and other administrators—for good education is much the same everywhere—will find this discussion very valuable.*

AN INCREASING NUMBER of church school leaders, 127,583 of them in fact, received credit in Second Series leadership classes in 1939. It required thousands of instructors to teach these people. When busy men and women are willing to give ten or twenty hours of their time as students to the improvement of themselves as leaders in their church, the church must provide the highest type of instructors and the best educational experience possible for these persons.

It is very important that the class be a creative educational experience, for the students will tend to follow the methods, good or bad, practiced in the class session, rather than the theories expounded or the situations described. Thus the leadership class should exemplify the best educational principles in actual practice if it is to fulfill its purpose. Three ways of doing this deserve our careful attention.

## ORGANIZING THE COURSE

In order to be effective the course must be organized. It must move and must arrive somewhere. At the close of each session the students should feel that it was good to have been there. Also, students like to know where they are going. They appreciate an outline, perhaps mimeographed, of the units of the course. Such an outline may be developed in cooperation with the class or a committee, or it may be presented to the group as a tentative arrangement to be used as a guide.

But if the course is to meet the needs of the group, the organization so carefully developed must be flexible. Teachers and counselors of youth societies are continually faced with the problem: "How can we achieve a well organized course and at the same time keep it so flexible that even the changing needs and interests of the group are built upon and provided for?" Perhaps the leadership class will be an experience in which this very thing will be done.

In order to achieve both good organization and flexibility in meeting the needs and concerns of the members of the group it is necessary that the instructor know the field of the course to be taught and also know and understand the problems of the students.

Just as it is necessary for the good teacher to study his teaching unit as a whole rather than simply week by week, so the teacher of the leadership class needs to make a thorough study in the field of his course. Such study includes four aspects: (1) The instructor should know quite thoroughly the text which has been recommended for his course. (2) He should be familiar with the best material in the field of the course. Such materials are usually suggested

in the leader's guide for the particular course. While it is not necessary to study everything in the field, the best materials should be a part of the instructor's equipment. (3) He should be thoroughly familiar with at least some of the best material in the field of religion, theology, Christian education in general and, especially, in fields related to the course he is to teach. Such study aids in developing one's viewpoint and protects one from becoming superficial. (4) He should have had successful experience in the field of his course and should be continually growing.

It is necessary for the instructor who would make his class truly educational, to know and understand the situations, interests and needs of those whom he teaches. This is most easily done when the class is held in a single local church. Even in the cooperative school, however, something can be accomplished along this line. Frequently, we find it helpful to plan for the sharing of experiences in the first session and to follow with various methods in subsequent sessions through which the group will share and become acquainted. Sometimes, we have found it possible to visit churches, or in some cases, the church buildings, where some of the students were serving. As we looked at the building the student would tell freely of the church's program, his own work, his difficulties and aspirations. If given an opportunity, students will usually seek personal conferences with the instructor. Just as in church school classes, sometimes those who most need special help hesitate to seek such assistance while others tend to monopolize the instructor's time. A scheduled plan with at least one conference provided for each student is sometimes helpful. Personal conferences with each member of the class seem to be a necessity if the needs of the individuals are to be met.

In order to meet the needs of his students the instructor needs to discover the extremes in the group and deal with them in the kindest and wisest manner. In most classes of any size, a teacher who has been teaching "well nigh to forty years" will be sitting beside a very young first year teacher. To be happy together in the same class with each contributing something to the other is in itself a worthwhile experience.

There will be, especially in cooperative schools, a firmly set conservative who thinks it his duty to see that all people believe as he does, while, in the same group, there may be a liberal just as firmly set in the idea that those who don't agree with him are ignorant, benighted people! There will be differences in educational background and in educational as well as in theological viewpoint. It will take a Christian spirit made evident to the students, a charitable disposition, understanding kindness and real leadership to weld these persons into a happy fellowship seeking the truth.

## SECURING CREATIVE PARTICIPATION

The leadership education class should be so conducted that it will call for creative participation and will eventuate in some change in the life and service of the student. Adults, as well as other learners, grow most through doing something themselves. Lecturing has its place but it must be kept in that place and not permitted to usurp that of other

*(Continued on page 34)*



# Wisdom and Vision

## For Ministers, Teachers, and Worship Committees

### How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### Let Us Give Thanks

**Leader:** For the glory of the sunrise and the beauty of the sunset; for starlit nights and moonswept meadows; for the gentle patter of summer rains and purifying storms; for the glint of sunlight on dewy grass and snow blanketed trees, for the delicate beauty of spring flowers and the stirring color of autumn leaves; for the songs of birds, the mourning doves, the whip-poor-wills, and the red bird's call; indeed for all the beauties of nature which give us joy—

**Group:** We give thee thanks!

**Hymn:** "For the Beauty of the Earth" (Stanzas 1 and 2)

**Leader:** For the joys that come from our association in our homes with brothers and sisters and parents; for all the heartwarming joys that grow out of the love of members of a family for each other; for the joys of friendship and fellowship with all persons; for the sweet ecstasies of love of sweetheart and mate—

**Group:** Father, we thank thee!

**Hymn:** "For the Beauty of the Earth" (Stanza beginning "For the joy of human love.")

**Leader:** For the joy of energy expended in creative work; for the satisfactions which come from the knowledge of work well done; for the even greater satisfactions which come from work which forwards thy holy purposes; and for those satisfactions which come from loving service to men in need—

**Group:** Father, we thank thee!

**Hymn:** "Jesus, Thou Divine Companion" (Stanzas 1 and 3)

**Leader:** For the joy of all of these things made richer still because of a faith which gives meaning to life; for the rootage of that faith in the conviction that we have fellowship with thee as we work creatively to meet human need; and for those high moments of worship when our souls are stirred with an overwhelming awareness of thy presence and of thy approval of what we have sought, in thy name, to do—

**Group:** We give thee thanks!

**Hymn:** "O Lord of Life, Thy Quickening Voice"

—MYRON T. HOPPER

### From a Thankful Heart

God, thou hast given me  
More than a heart can hold—  
Breath of another Spring,  
Days green and gold.  
I have been often  
Where mignonette grows;  
Felt the wind soften  
To rain as it blows.

I have seen willow trees,  
Exquisite, lacy, cool,  
Once at the brink—again  
Deep in the pool;  
Watched milkweed drifting  
Through Autumn's last hours,  
Pallidly gleaming  
Like ghosts of dead flowers.

Thou hast bestowed on me  
Love, and its steady blaze,  
Bright on the hearth of home,  
Transforms my days;  
I know of staunchness  
Of time-proven friends,  
Real folk and book folk,  
Whose day laughter blends.

How can I thank thee, God  
For the far mountain's crest,  
For the pale violet,  
Flooding the west;  
How can I tell thee  
The joy that is mine  
When out of the twilight  
The quiet stars shine?

—DOROTHY LOUISE THOMAS<sup>1</sup>

### A Summer Litany

(For those leaving the church for camp or vacation)

**Leader:** With a voice of gladness the Summer calls to us, and the time has come that we may answer, and go out-of-doors to enjoy to the full the rich life of the warm, beautiful days.

**Group:** In the warmth of the sun and its life-giving rays may we find thee, O God!

**Leader:** We may live for a while among fields of green, growing things; orchards, heavy with fruit; gardens, luxurious in their abundant produce, symbolizing the bounty of the Creator.

**Group:** In the fruitfulness of the earth and its lesson for us that our lives, too, must be fruitful, may we find thee, O God!

**Leader:** We may rest in the beauty of river and lake; we may strive with the mountain to gain the height, and look afar; we may listen to the deep roar of the sea, and rejoice in its power and majesty; everywhere we shall be surrounded by the Spirit of our Heavenly Father.

<sup>1</sup> Address of author and source of poem unknown. Information will be appreciated by editors.

**Group:** In the beauty of all the many evidences of thy power, and thy loving kindness to us, may we find thee, O God!

**Leader:** Some of us may go out in search of rest; some, in the more vital search of health. Let us go in faith, believing that in the touch of his garment is life and health and strength for all his children.

**Group:** In the renewing of energy, in the miracle of the change from sickness to health, may we see the power of thy Spirit; may we find thee, O God!

**Leader:** And some of us may go in search of pleasure—the pleasure of happy associations; of swimming, and hiking, and riding; of travelling, of camping under the light of God's stars.

**Group:** In all the joys of our vacation days, may we be mindful of the great source of all good things; may we find thee, O God!

—DOROTHY POWELL

"I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, *That God governs in the affairs of men.*"

"And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"

"We have been assured in the sacred writings that except the Lord built the house, they labored in vain that built it. I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel."

—BENJAMIN FRANKLIN

### "Let Us Now Praise Famous Men"

Let us now praise famous men,  
And our fathers that begot us.  
The Lord had wrought great glory by them

Through his great power from the beginning.

Such as did bear rule in their kingdoms,  
Men renowned for their power,  
Giving counsel by their understanding,  
And declaring prophecies:

Leaders of the people by their counsels,  
And by their knowledge of learning meet for the people,

Wise and eloquent in their instructions:  
Such as found out musical tunes,  
And recited verses in writing;

Rich men furnished with ability,  
Living peaceably in their habitations:

All these were honored in their generations,

And were the glory of their times.

There be of them that have left a name behind them,

That their praises might be reported.

And some there be, which have no memorial;

(Continued on page 31)



# It Shall Be Opened!

By MARION WEFER\*

## Persons of the Play

MISS BARTON: Directress of Nurses, Halowell Hospital  
DR. GREGORY: Chief Resident Physician, Halowell Hospital  
MISS HARDING: A Head Nurse  
ANITA GREGORY: Wife of Physician  
GRANDMA GREGORY: Mother of Physician  
BONNIE GREGORY: Daughter of Physician, aged four years  
LILLIAN LOUISE MASON: A young, colored graduate nurse. (It is important that this part be taken by a young Negro woman)

## Time—The Present

### Scene I

SETTING—*The office of the directress of nurses. The principal object is a large desk covered with official papers. There is a desk telephone. There are two chairs. The entrance to the office may be from either side. Official looking diplomas and pictures of graduating classes lend atmosphere but are not essential. As the scene opens DR. GREGORY is using the telephone. There is a fatherly, not to say fatuous smile on his face.*

DR. GREGORY (*In telephone*): Good-by, Bonnie! Be a good girl! Now let Daddy speak to Mother again. (*Becoming adult*) That's too bad, dear—you tried Miss Liscomb's agency? Yes, yes, you're right—no, don't take anyone you couldn't trust with Bonnie. (*Enter MISS BARTON*) Good-by, dear! (*Hangs up receiver and greets MISS BARTON with a comradely grin*) Aha, caught with the goods on! You know, Miss Barton, I always slip over to your office when I want to make a home call. My new secretary terrifies me. She's a very stern, serious person!

MISS BARTON: Slip over and welcome. What you really mean is that your dignity blushes to be overheard chattering baby talk to Bonnie. However, you don't mind an old war horse who has known you since your interne days! (*Seats herself and ruffles through papers and letters on desk*) And how is Bonnie? She was the prettiest baby ever born in Halowell—and I've seen practically all of them.

DR. G: Oh, blooming! Blooming! Growing like a little weed! Leads her Mother and her Granny by their noses—wheedling little rascal—and their noses love it!

MISS B (*with sarcasm*): Her professional father is, of course, impervious!

DR. G: Oh, absolutely! I resist her sternly! Often for as much as two minutes at a time! Kindly applaud my resolution!

MISS B: Not I! It would give you de-

lusions of grandeur! Have you made rounds this morning?

DR. G: Only in Surgery. I'm going over to Female Medical now. I suppose you've been all over the shop by this time.

MISS B: I have, and I've come back with a pretty problem on my hands. Where, oh where, am I going to find a really good head nurse for Children's Ward? Miss Merton's resigning.

DR. G: Resigning? And why?

MISS B: She's getting married.

DR. G: Rash girl! But they will do it!

MISS B (*taking up a letter and tapping it reflectively*): However, I'm expecting a graduate nurse from the South today. She's coming for postgraduate work in Pediatrics. She might fill this gap admirably. Her references are exceptional and she writes an excellent letter.

DR. G: Full, I suppose, of "Southern charm"?

MISS B (*with a sniff*): Full of solid sense! She wants to come North to Halowell to perfect herself professionally. She has followed our work in the medical journals and knows a great deal about us. She expects to return to the South again, but, if she is as likable as her letter, I shall try to persuade her to stay.

DR. G: If she is likable she will go the lamentable way of Miss Merton! (*Hums Wedding March and beats time*) Tum ta te tum! Tum ta te ta!

MISS B (*re-reading letter to herself*): Oh nonsense! But there is a certain sincerity about her letter. It has the right Nightingale ring. (*Telephone buzzes. MISS BARTON answers.*) Miss Barton speaking. Very well, send her here at once, please. (*Hangs up receiver*) That office clerk takes a high tone at times! He seems to grudge letting anyone pass. "Was I expecting a Miss Lillian Mason?" I was. That's my graduate! Let's hope she'll prove capable of shouldering Children's Ward in time. Then how neatly I could take care of that situation!

DR. G (*with a bow*): Miss Barton, I have yet to see the situation that you can't take care of!

(*MISS MASON appears in the doorway carrying a heavy suitcase. She is hesitant, but self possessed.*)

MISS B (*lifting inquiring eyebrows*): I am afraid you have been misdirected. This is the Training School office.

MISS MASON: I was looking for the Training School office. You see, I have an appointment with Miss Barton, the Directress of Nurses.

MISS B: I am the Directress of Nurses.

MISS M: I am Lillian Mason.

(*Consternation, quickly controlled, on faces of MISS BARTON and DOCTOR. A difficult silence.*)

MISS M: You had my letter, hadn't you? And my references? (*Smiles and advances a few steps*) But how foolish

of me! Of course you did. Because you wrote to me and told me to report for duty. So here I am!

MISS B (*turning over papers in puzzled confusion*): Certainly I have your letter. But I—but we—I don't see how—

DR. G (*interposing to give her time*): I—I understand you are a graduate nurse, Miss Mason?

MISS M: Yes, Doctor, but my training school was only a small one, as I wrote Miss Barton. I know that I need more experience; much more; the kind of training that a great hospital like Halowell could give me. Then I want to go back to work among my people. They need well trained professional workers.

DR. G: I see. It's a generous ambition. You are something of an altruist.

MISS M: I've looked forward eagerly to doing postgraduate work at Halowell. I was so happy when you accepted my application. The hospital buildings are wonderful!

DR. G: We are rather proud of them.

MISS B (*abruptly*): Miss Mason—I—(*Stops*)

DR. G: Yes, Miss Barton?

MISS B: Won't you sit down? (*MISS MASON sits down with her suitcase beside her*) Miss Mason—this is—painful for both of us, but I—I cannot take the responsibility of admitting you to the school without first consulting our hospital board. (*Turns over papers helplessly*) I realize that this is a most unhappy accident. I had no idea—I simply took for granted that you—of course, there's no place in the application blank for—for—

MISS M (*bravely and simply*): You mean for—color?

MISS B: Yes. I'm so very sorry.

DR. G: And I.

MISS M: I'm sorry too, to have taken you so unaware. You see, since the application form never noted color, and because I know a few, a very few graduates who have positions up North, I thought—I hoped—at any rate, I came. Oh, Miss Barton, must you send me away?

MISS B (*formally*): The decision does not rest with me. I will present the matter to the board.

MISS M: Isn't it funny? A colored policeman told me what bus to take from the station; I saw colored and white children coming out of the same school down the street, and when I entered your door I noticed a plaque that read "For the service of the sick without regard to race or creed or—color." It seemed a happy omen. Oh, you can't turn me down now! I've waited so long!

MISS B: The matter will be presented to the members of the board.

MISS M: Please tell them that I'd work hard, Miss Barton! I'm not speaking for myself alone; I'm pleading for all our colored nurses. We've a right to

\* Registered Nurse, Ardmore, Pennsylvania.



equal opportunities for training and employment. Give us our chance to prove ourselves! Help us to create our own leadership. Our need is so great. Help us to help ourselves. All we ask is a chance to develop. We don't want favors. We just want a chance!

Miss B (*monotonously*): I will bring the matter to the consideration of the members of the board.

Miss M: Thank you, Miss Barton. (*Hesitantly*) Will it be very long? I mean before the board meets? I—I haven't much money left after paying my fare here. I—I expected to go on duty at once, you see.

Miss B: I see. This is all very difficult. As I remember, most of the board are out of town at this time. The regular meeting doesn't come until October. I must think. I will telephone—

Miss M: Perhaps it would be better if I left you for a while? I'll go out and come back by and by. (*Picks up suitcase*)

Miss B: Don't carry that heavy suitcase. You can leave it here.

Miss M (*putting it down to one side*): Thank you.

Miss B: I assure you I will see that your case is given consideration.

Miss M: Thank you, Miss Barton. Good morning. Good morning, Doctor. (*Exit Miss Mason*)

(MISS BARTON and DR. GREGORY face each other in eloquent silence)

Dr. G: She has tact; the gift of a good nurse.

Miss B (*throwing out hands in a dismayed gesture*): Well, Doctor, here is your precious situation! The situation that you declared you had yet to see!

Dr. G (*blankly*): Situation! Situation!

Miss B: The situation that I can't take care of! And I can't! I admit it freely! It's too big for me. It's too big for you. I predict that it will be too big for our hospital board. The color line in the medical profession!

Dr. G (*after a thoughtful pause*): Yes. It is a knotty question. I don't remember that the hospital's been challenged by it before. We've simply ignored the matter. Ironical, isn't it, that disease recognizes no color line?

Miss B: But we can't ignore this girl. Nevertheless—what am I to do? Which ever way I turn I see issues that will arise; baffling issues bristling with difficulties. How would our white patients accept colored nurses? Would our doctors place equal confidence in them? How would our student nurses regard them? Would there be a question of separate rooming and dining quarters? In short—how would it work out?

(MISS HARDING appears in the doorway with a long slip of paper in her hand)

Miss B: Yes, Miss Harding? Come in.

Miss HARDING (*advancing and presenting paper*): My requisition slip. I'm afraid I've been very greedy, but doesn't Scripture say "Ask and ye shall receive"?

Miss B (*dryly, taking slip*): One can always ask.

Dr. G: And, as I remember, it con-

tinues "Knock—and it shall be opened." H'mm. Interesting and singularly apropos! Miss Harding, I believe you trained in Cleveland, didn't you?

Miss H: Yes, Dr. Gregory.

Miss B (*with a sharp glance at the doctor*): Ah, I see of what you are thinking! I remember we theorized about it at the time. We never thought it might come home to us. Miss Harding, I had some correspondence with your directress of nurses at one time. Didn't your hospital try the experiment of admitting Negro girls as student nurses?

Miss H: Yes, Miss Barton.

Miss B: Frankly, Miss Harding, and quite in confidence, would you object to telling me your personal reaction to your colored fellow students?

Miss H: Well, perhaps I was a little conditioned to meet the question. I'd gone to a summer conference before I started training in the fall and we'd thrashed over the color question very thoroughly. I was all ready to go my half of the way with my colored classmates and, as a matter of fact, one of my best friends was a colored girl.

Miss B: Indeed.

Miss H: We started together as probationers, studied and worked together, practiced bandaging on each other, made much the same blunders, were capped together and went into white at the same time. I often hear from Camilla. She's doing a grand piece of work quite on her own down in Mississippi.

Miss B: That is interesting, very interesting.

Miss H: She had a position in California but the need of her people in Mississippi brought her back home. She had been working to provide schooling in a neglected district during her vacation—an original way to relax, wasn't it?—and then she decided to come back and give full time to the leadership so greatly needed. A friend of hers, a teacher, helped her. It was all their own project for their own people. Camilla's letters are awfully interesting.

Dr. G: Your friend certainly has initiative. I like that "by the people and for the people" touch.

Miss B: I wonder, Miss Harding, if you would conduct a bit of research for me? Could you quietly sound the sentiment of our students as to whether student nurses and graduates of color would be courteously received on a basis of professional equality?

Miss H: Oh, Miss Barton, do you mean that Halowell—?

Miss B: I mean nothing except that I should be deeply interested in a little dispassionate fact-finding. Can you take the local temperature on this question? It would seem that you are especially fitted to do so. Don't try persuading them; just ask them.

Miss H: Why, yes Miss Barton. I'll ask them. Is that all?

Miss B: For the present. I will call for your findings in a few weeks. Thank you for undertaking the inquiry. Good morning.

Miss H: Good morning. Good morning, Doctor. (*Exit MISS HARDING*)

Dr. G: So it would seem upon evidence that it *does* work. Whether our Halowell board would consider trying it is another matter, however. That girl's face haunts me. Did you notice her eyes? Eager. Full of faith.

Miss B: And I had to shatter that faith. I feel—small.

Dr. G: You could hardly have acted differently. It was a tremendous problem to be laid in your lap without a moment's warning. Of course, you can't act without the sanction of your board.

Miss B: I'll call the President of the Board. (*Takes up receiver*) Outside, please. Give me Franklin 2,500. Hello—Miss Barton speaking, the directress of nurses at Halowell Hospital. I want to speak to Mr. Ransom, Mr. Peter Ransom, Senior—Oh—yes, I see—in October? Thank you, goodbye. (*Puts up receiver and reports with dismay*) Mr. Peter Ransom is in South America and won't be back until the latter part of October.

Dr. G: H'mm. Unfortunate.

Miss B (*dryly*): In that girl's place, I'd call that a triumph of understatement. (*Takes up receiver*) I'll call the Vice-President. (*In receiver*) Outside, please. (*Ruffles through note book on desk*) Give me Randall 2,098. (*Waits—and waits—jiggles receiver*) Hello—hello—Oh, I see—thank you. (*Puts up receiver, compressing lips*) The line's temporarily disconnected. I think Mrs. Broderick must still be in Maine.

Dr. G: No President—no Vice-President—consequently?

Miss B: Consequently no meeting. And I suppose the girl hasn't even enough money to get home on. There isn't a thing I can give her to do except work in the laundry, and I can't ask her to do that!

Dr. G: No. That wouldn't do. (*Pats MISS BARTON on shoulder*) Don't let it get you down, Directress! Think fast, think fast!

Miss B (*tartly*): Think fast yourself, Chief! What would you do if a Negro medical student walked in that door this minute applying for an internship?

Dr. G: Do? Actually do? Exactly what you must do, I suppose. Present the matter to the board, *but* be prepared with all the facts, statistics, first hand evidence, cases of proven experience to paint the picture of equal opportunity in no uncertain outline. I remember once hearing a Negro physician read a paper at a meeting of the American Medical Association in which he described the difficulties of the Negro medical student, interne and doctor. I was impressed at the time, but, odd, isn't it, it didn't occur to me to carry the lesson home to Halowell. Perhaps because no applicant has ever knocked at our door. If one did, I'd like to think that we would be fair enough to open it.

Miss B (*shaking her head*): For all our brave words on the plaque over the doorway I'm afraid we haven't an open door for Negro private patients. I remember a case—you were away at the time visiting the Mayo Clinic—Dr. Rydall handled the situation. A Negro wom-

(Continued on page 28)





SEPTEMBER

# WORSHIP PROGRAMS

## PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco\*

THEME: *Seeing the Future*

### To the Leader

The month of September will be rich in opportunities which may lead to worship in the primary department. With the addition of the new first grade and other new friends, many relationships may be encouraged which will nurture expressions of courtesy and friendliness. Help the children to see that such kindnesses really show God's love at work in the world.

The primary child does not look very much to "the future," in that he has not yet developed the idea of the passing of time. He lives, for the most part, very much in the here and now. There are probably some things, to be sure, to which he looks forward, but even then he does not have much notion of the intervening length of time.

On the other hand, the little child is not unmindful of the fact that there is war in the world today, that many people are going without food for want of money to buy it, that many children live in dark, unwholesome tenements. Perhaps the primary leader may help the children to be more conscious of a future day when such conditions will no longer exist. Perhaps she can help them develop a desire to work with God in the world according to their own capacity to do their tiny bit toward changing conditions as they now exist. Whole new vistas may be opened before the children in such worship experiences so that the children may place themselves in tune with God's purposes in the world. Help them see that God does not do things directly for us; he depends upon people to help in bringing about the Kingdom of God.

It is best to have the service of worship at the close of the morning, bringing the session to a quiet, reverent, meaningful close. If the children have their worship in the same room as their class work, allow ample time for the arrangements of chairs and the worship center. (See the *Journal* for January, 1940, page 24, service for February 18, for suggestions regarding a worship center.) Encourage the children to help in these arrangements. Place the chairs in orderly formation with an aisle down the center. Appoint two children to receive the offering when it is time, making this a dignified part of the worship experience. Ask the children to go out of the room quietly, returning two by two to take their places. Have the children understand that all talking and whispering must cease at this time. On occasion, the children might enter their place of worship singing such a processional as "I Was Glad" or "Enter into His Gates."<sup>1</sup>

### Activities That May Lead to Worship

1. Save the offering for refugee children of the world. Contact the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania, for later distribution of offering.

2. Use one Sunday of the month just for welcoming the new first grade. Build a service of worship around the idea of showing love to friends.

3. Contact a cooperative farm for tenant farmers. Collect and send a box of gifts for the children, including books, constructive toys, crayons, and the like. Your denominational board will tell you what contact to make.

4. City children may wish to save the offering to buy blocks or books for some children in a settlement house in a congested area. A visit to the settlement to deliver the gifts might reveal the congested conditions.

\* Supervisor of Elementary Grades, Center Congregational Church, Hartford, Connecticut.

<sup>1</sup> As *Children Worship*, Perkins. Pilgrim Press, 1936.

5. Invite children from another racial group to be a part of the regular church school fellowship.

6. Give an afternoon tea or movie to raise money for a peace organization. A suggestion is The National Council for Prevention of War, 532 17th Street, Northwest, Washington, D.C.

### September 1

THEME: *People Show God's Love*

PRELUDE: "Chorale," by Sibelius<sup>2</sup>

Have the children gather quietly in their place of worship. A committee made up of children might be appointed to show new pupils where to go. Keep whispering and confusion to a minimum; expect quiet and reverence from the very beginning. Make use of bouquets of early autumn flowers, both wild and garden. The children will wish to help in the preparation of the center. Make this service worshipful and meaningful, yet at the same time festive, as a welcome to newcomers.

Place in the center of worship the picture, "The Whole Earth Is Every Child's Home."<sup>3</sup> While the prelude is being played, ask the children to be thinking of friends they have known. "How have you shown friendliness? How have you shared playthings? What kind of games have you played?"

POEM: "Father of all children"<sup>4</sup>

HYMN: "God Is Near"<sup>4</sup>

STORY: "How Corwin Chose His School"<sup>5</sup>

INTROIT: "Lord, Who Lovest Little Children"<sup>6</sup>

PRAYER: O God, we are glad for friends. Help us remember how to show your love in our work and play together throughout the coming year. May we give a hearty welcome to all who want to become a part of our happy group. Amen.

Response: "Hear Our Prayer"<sup>1</sup>

HYMN: "Friends"<sup>6</sup>

MUSIC FOR MEDITATION: "Cradle Song," Schumann.<sup>7</sup> Close your eyes and think of the kind things your friends have done for you. Are you ready to be just as kind to others? Would you be ready to share your playthings? How else can you show kindness to our new friends?

QUIET RECESSIONAL: "Chorale," Gluck<sup>7</sup>

### September 8

THEME: *Seeking the Best for Our Friends*

PRELUDE: "Prelude," Chopin (no. 7)

<sup>2</sup> *Musical Moments in Worship*, by Thomas. Abingdon, 1935.

<sup>3</sup> National Council for Prevention of War, 532 17th Street Northwest, Washington, D.C.

<sup>4</sup> *Primary Music and Worship*, Lauffer. Westminster Press, Philadelphia, 1930.

<sup>5</sup> *Primary Worship Guide*, Perkins. Congregational Publishing Society, 14 Beacon Street, Boston.

<sup>6</sup> *Pilgrim Elementary Teacher*, 14 Beacon Street, Boston, September, 1935.

<sup>7</sup> *Play a Tune*, Glenn and Others. Ginn and Company, 1926.

(Ask the children to be studying the picture "The Bridge of Peace,"<sup>8</sup> in the center of worship.) How do you know these children are friendly? Do all children have the same chance to play happily together? How may we show love to children who do not have the opportunity to play happily? What idea of God do you have as you look at this picture? (Share the thoughts aloud later.)

HYMN: "Friends"<sup>6</sup>

STORY:

PETER VISITS A PLACE WHERE PEOPLE LIVE<sup>9</sup>

"Hello," said Think-Out-Loud, "here I am."

"Oh, hello," said Peter, "come in."

"Nice room you have here, Peter," said Think-Out-Loud, as he stepped through the window into Peter's room. It was a nice room. It had in it everything a boy could wish for, bookcases and books, a desk, a big space over in one corner for an electric train and other toys.

"Yes," said Peter, "I guess it's rather nice."

"Rather nice," said Think-Out-Loud. "Well, I guess it is time for us to take another trip. Come, Peter, get your air skates ready." And in a moment Peter and Think-Out-Loud were skating together through the air. "I believe we will visit the tenements first," said Think-Out-Loud.

"Tenements?" said Peter, "what are they?" "Why, they are houses of four or five stories built close together. But never mind," said Think-Out-Loud, "you'll find out more about them soon."

It was not long before they stopped. "Look at those children playing in the street," said Think-Out-Loud.

"Oh," said Peter, "that's dangerous!"

But as far as he could look there was no other place for children to play.

"Oh, dear," he worried, "automobiles might run over them! And see those boys playing ball. They have to stop every time an automobile comes, and they're coming all the time. It's not much fun playing that way!" Think-Out-Loud said nothing, but they were skating more slowly.

"Where do all these children live?" asked Peter.

"In these houses," said Think-Out-Loud. "These are tenement houses. Would you like to see what they look like inside?"

They glided to a window in the top story of one of the houses. Peter looked in. "I shouldn't want to live in there. It's so dark. Why, there is only one window for three rooms. How do the people get up here?" asked Peter. "Do they have elevators?"

"Oh, no," said Think-Out-Loud, "they walk up. There aren't any elevators in tenements like these."

Peter looked down to the spaces between the buildings. "What is all that stuff in the back yards?" he asked.

"That's garbage, Peter, they just throw it out of the windows."

"Oh," said Peter, "I shouldn't like that. Doesn't it make them sick?"

"Oh, yes," said Think-Out-Loud, "quite often. It's very unhealthy, you know, to leave garbage lying around."

"But why do people live in houses," asked Peter, "without elevators and no way to get rid of garbage?"

"These houses are cheaper, Peter," Think-Out-Loud answered. "The people don't want to

<sup>8</sup> Friends' Peace Committee, 304 Arch Street, Philadelphia, Pennsylvania. 5¢ each.

<sup>9</sup> Taken from a current publication, *Learning About Our Church*, by Ellen Fraser, published by the Bethany Press, St. Louis, Missouri. Used by permission.



live here, but they haven't enough money to live any other place."

Peter was very puzzled. They were going over block after block of the same kind of houses. "I don't see why they ever built such houses in the first place," he said.

"Well," the little man answered, "you see, Peter, some people think only about themselves and about how much money they can make. If the owners had elevators and ways to collect garbage, it would cost them more money. If they built all outside rooms with windows in them they'd think they were wasting space. They can rent inside rooms, you see, and get money for them. Then there are people who give money to others to make more money for them. They never ask, 'How are you going to use my money?' They just say, 'Make as much money as you can for me.' Then there are some people who are so busy having a good time that they don't bother to find out how other people live. They just don't care."

"But I do," said Peter. "Doesn't anybody else? Can't people do something to make things better for these people?"

"Well, suppose we make another stop," suggested Think-Out-Loud. Soon they had stopped before a tall building and were looking through a big window. They saw a group of men sitting around a table. They were looking at a large piece of paper with drawings on it. "What are they looking at?" asked Peter.

"Those are plans, Peter, plans for making the tenements better places in which to live."

They heard the men talking. "Parts of these buildings can be torn down and this would give light and air to every apartment. Our plan provides for bathtubs, washtubs, heat, hot water, and fire escapes. All the rear yards in every block could be changed into a small park where trees and grass and shrubs could be planted. Every house would have a janitor to collect the garbage so that it would not have to be thrown out of the windows. This can all be done and they would not have to pay any more rent than they are paying now."

"Oh," said Peter, turning to Think-Out-Loud, "I never thought of that. If only people knew and would do something about it."

On the way home Peter did a lot of hard thinking. As they stepped through the window into Peter's room, Peter said, "I wish every boy and girl could have a room like mine. What can I do to help, Think-Out-Loud?"

"You might help people to think," said Think-Out-Loud.

"So I can," said Peter, "I can tell the boys and girls of my class and then maybe we can tell the grown-ups. Maybe they are all as I was—they just never thought."

"You're right, Peter. They just don't think. They need to be told. Well, I'll be off. Good-bye, Peter," and he waved his tiny hand.

—ELLEN FRASER

PRAYER: "Help us remember that to some"<sup>11</sup> (read by leader)

Response: "If with all your hearts"<sup>11</sup>

HYMN: "Lord, I Want to Be a Christian"<sup>11</sup>

BENEDICTION: May we remember to seek the best for all our friends throughout the coming week. Amen.

A BRIEF MOMENT OF SILENCE

RECESSIONAL: "Bourrée," Bach<sup>7</sup>

## September 15

THEME: *Seeking Work and Play for All*  
PRELUDE: "Prelude," no. 20, Chopin.

While the prelude is being played, ask the children to be studying the words of the hymn, "The World Our Neighborhood" (first two stanzas) on a chart to one side of the center of worship. Ask them to be thinking of the meaning of each line as they read.

HYMN: "The World Our Neighborhood"<sup>10</sup>

STORY:

PETER VISITS PLACES WHERE PEOPLE WORK<sup>9</sup>

Peter heard a tapping on the window, and then he heard a voice say, "May I come in?" It was

his friend Think-Out-Loud. Peter went to the window and opened it and Think-Out-Loud came in. Peter told him about all the things he had been doing since he last saw him. Then Peter noticed that Think-Out-Loud was looking at his bed. "Is there anything wrong with my bed?" asked Peter.

"No," said Think-Out-Loud, "that is, I don't know. I was just wondering."

"Wondering about what?" asked Peter.

"I was wondering if your bed was a happy bed?"

"I like it," said Peter, "it's comfortable. What do you mean by a happy bed?"

"I was thinking about the people who made it."

"What has that got to do with its being a happy bed?" asked Peter.

"Don't you know?" asked Think-Out-Loud.

"No, I am afraid I don't," asked Peter.

"Would you like to find out? All right, put on your air skates, and we'll see what we can find out," said Think-Out-Loud.

They skated for quite a while. Then all of a sudden Think-Out-Loud took Peter's arm and stopped him. "See that big building over there, Peter?"

"Yes, I do," said Peter, "it looks like a factory."

"That's just what it is," said Think-Out-Loud. "But it's different from some factories."

"You mean it makes things that other factories don't make?" asked Peter.

"No," said Think-Out-Loud. "I'll tell you about it. They make soap in that factory. That isn't different. It's the way the factory is managed that makes it different. The men who own it have promised that no one will ever lose his job as long as the business continues."

"Oh," said Peter, "I suppose people worry about losing their work. I never thought of that."

They started on their way again. They had not gone far when Think-Out-Loud said, "Look, Peter, there's another factory."

"Is it different, too?" asked Peter.

"Yes, it's different too. Then men who own it could be rich and have big homes and automobiles and everything that money could buy. They could if they did what many factories do, take nearly all the money the factory makes and pay just as little as they can to the workmen. But they knew that if they kept the money for themselves the people who worked for them wouldn't have enough money to buy food and clothing and homes. So they decided that the most important thing for them to do was to manage the business so that the people who worked for them would share what the company made, and not have to worry about getting sick and losing their jobs. The people who work in a factory, they said, need food and doctors and nice homes and good times as much as the people who own the factory."

"Oh," said Peter, "it's when people want too much for themselves that others are made unhappy. I never thought of that."

"We have one more stop to make, Peter, let's hurry," said Think-Out-Loud.

It was not long before they stopped again. This time Peter saw several buildings.

"See that building over there," said Think-Out-Loud. "That's where men work out new ideas. They discover new ways to use electricity and all these plans help make money for the factory."

"Oh," said Peter, "it's like magic."

"But that's only part of the magic. They also make rules and plans that will help make their workers happier. Each worker gives fifty cents a month and the company gives some, too. This money is saved, and when a man is sick, or if there is not enough work for everybody and some lose their jobs, this money is used to pay them half their regular wages."

"Why," asked Peter, "can't all factories do that?"

Peter and Think-Out-Loud were quiet for a few minutes. Then Peter said, "Think-Out-Loud, now I know what you meant about my bed being a happy bed. You were wondering if the people who made it were happy—if it came from a happy factory. Wouldn't it be wonderful if . . ."

"If what, Peter?"

"If everything that was made, was made by happy people."

When they were back in Peter's room, Peter looked at his bed. "Do you know," he said, "I don't know whether my bed is a happy bed or not?"

"That's just the trouble," said Think-Out-Loud. "People don't bother to find out."

"I never thought of that," said Peter, "but after this I will."

"Well, good-bye, Peter."

"Good-bye," said the little man, with one foot already off the window sill, "if enough of you bothered to find out there'd be more happy factories. And happy people," Peter heard as he closed the window.

—ELLEN FRASER

PRAYER: Loving God, we want to work with you in the world so that all may have plenty of work and wholesome play. We are sorry when we hear of others who do not have pleasant places in which to live and work. We look forward to the time when life will be richer for all. Amen.

Response: "If with all your Hearts"<sup>11</sup>

HYMN: "Lord of the Sunlight."<sup>11</sup>

LEADER: As we sit in complete silence with eyes closed and hands loosely folded, let us think of ways in which people may work with God to make the world lovelier for others by providing pleasant homes and places of work, and enough work and play for all.

A MINUTE OF MEDITATION

RECESSIONAL: "Moment Musicale," Schubert<sup>7</sup>

## September 22

THEME: *Seeking the Best for the Children of the World*

PRELUDE: "Theme," Tschaikowsky<sup>7</sup>

Ask the children to study again "The Bridge of Peace." Are all children in the world able to play together as friends today? How does war prevent children from living together as friends? How may we show God's love to people of other lands?

HYMN: "The World Our Neighborhood"<sup>10</sup>

STORY:

CHRISTIANS LIVE IN PEACE<sup>12</sup>

It was night in a small Chinese village. In the church a group of Chinese Christians had gathered to hold a service. Their hearts were very sad for the armies of China and Japan were fighting in a cruel war. These people did not hate the Japanese people; they did not believe in war; they did not want to fight at all.

In the midst of the service the door opened and a Japanese soldier walked into the room. An enemy, a soldier! Did he have troops waiting outside? Would he fire a gun at them or throw a bomb? The people were so uneasy that they stopped singing. The minister tried to read from the Bible but he could hardly see the words. One or two of the group started to slip toward the door.

Finally the Japanese noticed their fear. He stood and said, "My brothers, do not fear me. I, too, call Jesus my master and try to live the way he taught. As I was passing through your village I looked for a church spire. I came in to join you in your prayers. May I not stay and pray with you for peace?"

And together they knelt in prayer to their Father, God.

MEDITATION:

SOME CHILDREN'S PEACE PLANS<sup>12</sup>

We will learn all we can about people of other lands so that we may understand them better.

We will be kind to people of other countries who may come to our country to live or visit.

We will keep thoughts of hate out of our minds.

<sup>11</sup> Song Friends for Younger Children, Blashfield, Vaile Company, 1931.

<sup>12</sup> From *Thoughts of God for Boys and Girls*, 1938, published by the Connecticut Council of Churches and Religious Education, Hartford, Connecticut. Used by permission.

<sup>10</sup> Singing Worship, Thomas, Abingdon, 1935.



We will try to settle our own arguments at home or at school in a peaceful way.  
 We will try to learn what causes wars.  
 We will think carefully when we read or hear anyone urging people to war.  
 We will remember that all men are brothers.  
 (Follow reading by a few strains of quiet music.)

HYMN: "The Blessed Day Is Dawning"<sup>13</sup>

RECESSIONAL: "Gigur," Grétry<sup>7</sup>

September 29

THEME: *Peace on Earth*

PRELUDE: "Sweet Dreams," Tschaikowsky.<sup>7</sup>

Be thinking of these questions while the prelude is being played: How would you help to settle a quarrel between two children? Does quarreling really settle arguments? Does war settle arguments? Is love stronger than war?

HYMN: "God Is Near"<sup>5</sup>

POEM:

PEACE IS LOVE<sup>14</sup>

Peace is love,  
 The feeling of friendship,  
 The happiness of everybody.  
 Peace is God's blessing upon the world.

Peace is a thing  
 That brings to all nations  
 Something greater than gold.  
 Peace is God's blessing upon the world.

Peace is comfort  
 That can be shared  
 With others.  
 Peace is God's blessing upon the world.

Peace is like a brave man  
 That comes to rescue  
 A wounded soldier,  
 After a savage monster  
 Has wounded him.  
 Peace is God's blessing upon the world.

Peace is joy,  
 Happiness,  
 Rest and love.  
 Peace is God's blessing upon the world.

<sup>13</sup> *Through the Gateway*, Boeckel, Macmillan.  
<sup>14</sup> *From Through the Gateway*, by Florence Brewer Boeckel. Used by permission of author.

Peace is love

For your fellowmen  
 And for the people in foreign countries.  
 Peace is God's blessing upon the world.

PLAY:

INTERNATIONAL PEACE GARDEN<sup>15</sup>  
 A Triologue Playlet

MAUD (*just home from school*): Oh Mother! Our teacher told us such an interesting story today—about an International Peace Garden.

HARRY (*two years older than Maud*): A Peace Garden? What a silly idea!

MOTHER (*to Harry*): Before you call it silly, you'd better know something about it. Please, Maud, tell us what the teacher said.

MAUD: Well, she was telling us about the 100 years of peace between the United States and Canada and how Richard Rush arranged for the treaty which abolished all forts, and all battleships on the Great Lakes, so that we have a border line over 3000 miles long without a soldier or a gun to guard our frontier.

HARRY: I know about that. And we settle all disputes with Canada by a Commission on Arbitration instead of by war.

MOTHER: Yes, I remember learning about that when I was in school—the Rush-Bagot Treaty of 1814.

MAUD: And did you know that a Peace Bridge was built near Buffalo between the United States and Canada, as a centennial memorial?

HARRY: Of course I do. And do you know of the Peace Gate at Blaine in the State of Washington, one half in Canada and the other half in the United States? It has an inscription that reads: "Open for 100 years—may these doors never be closed."

MOTHER: Yes, I've heard about both of these memorials. But what's this Peace Garden?

MAUD: Teacher said that the United States and Canada have set aside 3000 acres—nearly five square miles—as another centennial peace memorial, to be an international public park, where all the flowers and shrubs and trees from all over the world are to be planted and taken care of. It's to be the most wonderful garden in all the world.

MOTHER: That is a beautiful idea. I've not heard of it before. Did your teacher say where it is?

MAUD: Yes, one half is in North Dakota and the other half is in Manitoba. Canada's part is

<sup>15</sup> *From Creating a World of Friendly Children*, published by Committee on World Friendship Among Children, New York. Used by permission.

in the Turtle Mountain Forest Reserve, which is thirty miles north of the exact center of the North American Continent.

HARRY: Turtle Mountain! That sounds interesting. I'd like to go there.

MAUD: And teacher said that they had a wonderful dedication service on July 14, 1932, when the planting began with the erection of a dedicatory cairn. The inscription reads: "To God in His glory we two nations dedicate and pledge ourselves that, so long as men shall live, we will not take up arms against each other."

HARRY: That's like the Christ of the Andes.

MAUD: That's what our teacher said. At this dedication service they had great men from both nations making speeches, and bands from both countries and a chorus of 300 voices which sang a song written for the occasion. I'd like to have heard that. And then they had some sports, one event being an "international tug of peace."

HARRY (*laughing*): A "tug of peace." That's a great idea. I'd like to have been in that. Mother, what do you say to persuading Father to take us all on an auto camping trip next summer to see this Peace Garden in the Turtle Mountains?

MAUD: Oh Mother, do. I'll wash the dishes every day.

HARRY: And I'll collect the wood and light the campfires.

MAUD: Won't it be fun to meet those Canadian girls and tell all of them about our friendship projects for Japan and Mexico and the Philippines and China, and find out what kind of dolls they have?

HARRY: I'll talk to the Canadian boys about baseball and ponies, skiing and skating. Oh, yes. I'll find out how they play that "tug of peace." I wonder what they do.

MUSICAL ROUND: "Peace and goodwill"<sup>13</sup>

PRAYER: Verses 2 and 3 of "The World Our Neighborhood"<sup>10</sup>

HYMN: "The Blessed Day Is Dawning"<sup>13</sup>

PRAYER: O God, we look forward to the day when there will be no more war. Help us to work with you for peace and happiness and love in the world by always expressing love to others. Amen.

A BRIEF MOMENT OF SILENCE

RECESSIONAL: "Cornelius March," Mendelssohn<sup>7</sup>

## JUNIOR DEPARTMENT

By Ethelyn Burns\*

THEME FOR SEPTEMBER: *Christians Working in God's World*

The services for this month are concerned with the activities of people that make one say, "That man or woman or boy or girl has discovered the secret of Christian living and his life is a blessing to everyone." It is fitting to stimulate the boys' and girls' thinking, to raise questions about our treatment of workers, our unquestioning use of their labor, our need for fair-mindedness where labor is concerned, for respect for men who work with their hands.

The first service is centered around a Christian family working together, sharing responsibilities. The second is concerned with workers in a community desperately in need of the help of Christians. The third focuses attention especially on a Christian attitude and understanding of workers. The fourth follows the international activities of volunteer laborers, whose service strengthens friendly rela-

tions among peoples of different countries. The fifth shows how the conditions of the poor and oppressed in England were bettered.

Teachers will find Edna M. Baxter's book, *Living and Working in Our Country*, (Methodist Book Concern) a treasure chest of worshipful materials for this particular theme. Look especially at the sections on "Labor through the Centuries," "Coal and the Miners," "Workers in Cotton," "Learning the Cooperative Way." There are abundant suggestions for meditation and worship. Stories that are especially fitting are:

1. "An Invention to Help Workers"—story of the Rust Brothers' cotton picker and their unusual attitude toward it in relation to labor.
2. "A Mineowner Tries to Help the Miners."
3. "Kagawa's Great Discovery."
4. "Cooperation in Service"—story of the Rochdale weavers working out the first principles of cooperative buying and selling.

September 1

THEME: *Living Together as Christians*

HYMN: "I Would Be True"

OFFERING SERVICE

STORY:

THIS IS OUR HOME<sup>1</sup>

The Martins had been living in their new house a whole week. Everything seemed in place at last. They were all in the living room: Tom who was twelve, Betty ten, Robert nine and Bunny the baby, who was three, and Mother and Dad.

Mother had something on her mind. "Well, how does everyone like our new home?" she asked.

"Fine," said Tom. "It's great to have a big yard with grass, and I like my work-room."

"It's nice," added Betty. "I like my room and the way the sun shines in my window and wakes me in the morning. I like the big closet where all my dresses can hang by themselves, too."

"Gee, Mom," Robert put in. "I like the kitchen best. Such good places for all the pots and pans and jars. It's fun to watch you hang all the things on the rows of hooks and hide them away in cupboards."

Nobody looked at Bunny. But she said, "Like shoe racks in closets."

Mother laughed. "And what do you like, Dad?"

"Well, it's all pretty wonderful. Guess what appeals to me most is the flooring. It's good to see smooth, clear, shining, honey-colored

<sup>1</sup> Catherine D. Jervoy.

\* Teacher, Newington, Connecticut.

July-August, 1940

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# WHAT SHALL WE TEACH

## About Life and Christian Living

As the magnetic needle of the compass guides the navigator, so Bethany Graded Lessons will guide pupils along the Christian Highway of Life. These units of lessons



Working and Playing Together  
Paul Working for a Christian World  
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St. Louis, Mo.

boards under foot, and the colored tiles in the bath and the new linoleum in the kitchen."

"Don't we wish it could stay this way!" Mother sighed.

"Children," said Dad, "hold tight. Mother has an idea."

"I have," She smiled. "You know this isn't my house,—or Dad's house. It's *our* home,—Betty's and Tom's and Bob's and Bunny's and Mother's and Dad's. Now can't we figure out a way of taking care of it and running it so that every one of us can share in this big job of making a home? There is lots of work to be done, and it won't stay done. It has to be done every day, every week, every month."

"And Mother can't do it all," Dad put in.

"Sure, we can all help. Let's write down what each one has to do every day and then add the once a week or once a month job," proposed Tom.

"Here's paper for our lists," Betty said as she passed it around. Bunny stretched out her hand, too, and Betty gave her a sheet of paper. "Any-way she can scribble while the rest of us make lists. 'Course a baby like Bunny can't do anything to help."

"You're wrong there, Betty," Mother corrected. "I'm sure there are some things Bunny can do,—and do better than anyone else."

"Why, Mother, what in the world can Bunny do?" Bob asked.

"I know," Tom answered quickly. "She can put the shoes on the racks or in the shoe bags every day. She'd like that."

"Of course, she could," admitted Betty.

"And she could collect yesterday's newspapers every morning and put them away," Robert suggested.

"Now we've thought of jobs for Bunny. Will you write them down, Betty? And see that she does her jobs? What are the rest of us going to do?"

"I'll cut the grass, honest I will, Dad, for my once a week job. And I'll keep the cellar and garage neat. Maybe I'd better put them down as every day jobs," Tom offered.

"Mother, could I help you cook?" Robert asked eagerly. "And I could put the things in

the cupboards and hang up the pots and pans."

"Of course, Robert. But can I count on your help every day? Just to do a thing one day and then run out and play the next isn't much help," Mother explained.

"I won't forget, Mother. May I start tomorrow at breakfast? May I make the toast?" Robert's eyes sparkled.

Betty was busily scratching away on her sheet of paper. "My list is getting long," she looked up laughing. "Here it is:

1. Keep all closets neat. All clothes on hangers.
2. Straighten all bureau drawers.
3. Dry dishes after every meal.
4. Wash dishes whenever Mother will let me.
5. Dust the living room and dining room every day.
6. Polish the silver every Saturday.
7. Learn to mend. Do it once a week.

"Anything else you think I could do, Mother?"

"We'll see. Now, Dad, what's your list?"

"Well," Dad looked about proudly on his family. "These energetic children haven't left me much to do, but I believe I'd like to keep the floors waxed and the linoleum at its best. I'm an accomplished polisher after my years of practice keeping the car bright and shining. Also, I'll do the gardening with some help from all of you. How about setting out some roses on Saturday?"

"Want my list?" Mother asked, smiling gaily. "Here 'tis:

1. Sew with the help of Betty.
2. Kitchen work with help of Robert.
3. Straightening up with help of all.
4. Cleaning with help of all.
5. Gardening with help of Dad and others."

"It's going to be the most wonderful home we ever had. We'll all be so busy working together and helping each other that nobody will ever quarrel again or be mean or try to get out of things."

"We may not be so perfect as that all the time," Dad finished. "But we'll keep on trying to do our jobs and to live together as Christians who honestly want a happy home."

**PRAYER:** Our Father, we thank you for our homes, for the love and kindness that surround us. May we enjoy working together, doing the tasks that need to be done. May we be thoughtful of each other, living as members of your family. Amen.

**MEDITATION:** (Philippians 4: 8.<sup>2</sup> Child reads slowly)

"Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit. Practice also what you have learned and received from me, what you heard me say and what you saw me do; that the God of peace will be with you."

**September 8**

**THEME:** Facing Difficulties Together

**HYMN:** "O Master Workman of the Race"

**STORY:**

A stalwart young man faced an angry mob. "I tell you, we have a right to a living wage!" he exclaimed. "Every day we toil long hours in the cotton fields, adding to the wealth of landlords. And what do we get for it? Corn pone and cabbage, ramshackle houses, debts and more debts that we can never hope to pay, debts that make us, free men, slaves. We are called share-croppers, but we share only in the miseries of life. Let us organize, let our voice be one in demanding a just wage that we may live as citizens of the greatest and richest country of the world!"

But the stalwart young man was beaten by the mob and he and his family and all who looked to his leadership were evicted from their homes and chased out of town onto the open, dusty road. They made a heart-breaking picture, straggling along under the burden of their household belongings.

People heard about what was happening to the share-croppers and some of them went to help them in their distress. They found conditions far worse than they could have imagined.

Two men heard the cry of the men on the dusty road and they came with a plan to help them. Sam Franklin and Sherwood Eddy, with the assistance of friends, bought a large farm in the fertile Mississippi Valley and led thirty homeless families, white and black, to this promised land, known as the Delta Cooperative.

Like pioneers the men cut down trees and built their own homes. Mr. Franklin worked with the settlers while Mr. Eddy went throughout the country telling people about the plight of the share-croppers and about his wonderful plan for a cooperative farm. Money was needed to get the work started, and many people had the opportunity to buy cows, horses or tools, to share with Mr. Eddy in this magnificent experiment.

This is no ordinary farm. All the people who live on it work together for the good of all. They have meetings where they discuss problems and plans. They have a dairy, raise cotton, vegetables and chickens, can food in their own canning factory, have a lumber mill, weave their own cloth. They also have their own store, school and church. These men learned for the first time that cotton did not have to be their only means of support, that they did not have to sit idle waiting for spring-time and planting. Dairying, sawing and weaving occupied every available moment.

At the end of the first year cotton had yielded them twelve thousand dollars and lumber, five thousand. They had built twenty-five houses, a community center for their meetings and entertainments, roads and sidewalks.

These people are learning to live as brothers, working hard side by side, sharing problems as well as the good things of life, and planning everything for the welfare of the community.

**PRAYER:** God, our Father, we thank you for men who see difficulties and face

<sup>2</sup> From *The Bible: A New Translation* by James Moffatt, Harper & Brothers, publishers.



them bravely. We thank you for all men who act like Good Samaritans, like Sherwood Eddy and Sam Franklin, who came to the rescue of men beaten and driven from their homes onto the dusty roads. We thank you for the experiment they are carrying on in Christian brotherhood. Amen.

September 15

THEME: *Being Heroic Every Day*

CENTER OF WORSHIP: Picture, "Men Are Square." Gerritt A. Beneker (No. 172, Art Extension Society, Westport, Conn.)

HYMN: "I Thank Thee, Lord, for Strength of Arm"

LEADER: Talk

Every day thousands and thousands of working people are showing themselves to be heroes in the kinds of jobs they do. They are doing dangerous work in order to make money to care for their children and provide them with homes and food and clothing. And in doing these dangerous jobs these workers are making for us the things which we use every day, articles which add to our comfort and pleasure.

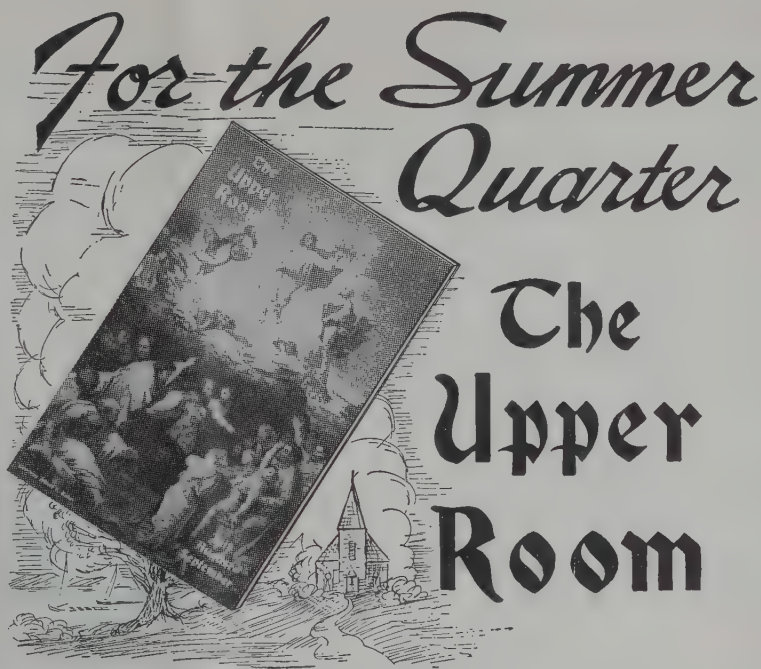
Our question today as we worship is: Shall we be willing to use articles which cost the health and lives of our fellow-Christians? Shall we accept the sacrifice of these heroes of every day? Our answer will be that we cannot help ourselves, these things have become so much a part of our daily life. But at least we should learn how the many things that we use are made; learn about the conditions under which the people work who make our hats and shoes and bath-tubs or who can our foods or mine the coal which warms us. Then when we get a little older we can do a great and good thing by joining with others in declaring that until things can be made without the sacrifice of health and life, we will do without them.

HYMN: "These Things Shall Be"

CONTRIBUTION OF FACTS BY MEMBERS OF THE GROUP: Question: Who are some of the heroes of every day?

1. The men who grind lead paints. Lead is a material used in the making of paints. It poisons the men who breathe in bits of it from the air or who eat their lunches without getting all the lead washed from their hands.
2. The men who make enameled bath tubs and sinks also get lead poisoning as they sprinkle the finely powdered enamel, which has red lead in it, over the red hot iron surface of the tub or sink.
3. Painters who paint the inside of our houses often get lead poisoning. This is caused by the lead dust in the air when they sandpaper off the old paint before putting on a new coat.
4. Men who dip sheep or cure skins and feathers for our coats and hats often become poisoned from the arsenic which is used in this work.
5. Men who spray trees to get rid of insect pests many times become ill from the arsenic spray they must use.
6. The men who make toy balloons get arsenic poisoning from the special air used to blow up the balloons.
7. In the making of felt hats a substance called mercury is used. This is very dangerous and many workmen are exposed to this painful poisoning.
8. Probably the most dangerous work of all is the work of the miners. Sometimes the walls of the mines cave in and trap the workmen. Sometimes deadly gases are formed in the mine tunnels, and the men suffocate.
9. Many workers are patient heroes and heroines because they struggle on day after day with low wages, which means poor food, poor housing, worry and illness.

July-August, 1940



For the first and second quarters of 1940, more than a million copies of The Upper Room have gone into as many homes. We are now asking pastors and group leaders who use The Upper Room to aid us in keeping all homes supplied for the third quarter—July, August and September.

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10. Men and women who work for long hours each day and become so tired that they never get rested, but rise each morning weary and unready for another day's toil are some of the heroes who are giving their lives daily for others.

**PRAYER:** Father, help us to try to understand the things and people about us. Grant that we may recognize as heroes only those who try to serve and help and create good and beautiful things.

**September 22**

**THEME:** *International Laborers*

**HYMN:** "O Brother Man, Fold to Thy Heart Thy Brother"

**TALK AND STORY:**

**INTERNATIONAL PICK AND SHOVEL WORKERS**

"Be ye doers of the word and not hearers only," is one of the very important teachings of our religion. Work—toil—action, these are important. We may speak beautiful words and say we want life to be better than it ever has been, but unless we actually do something, live what we say, everyone will know our words do not mean anything. Clear, straight thinking and planning, followed by doing,—these are important.

Talk! Talk! Talk! Pierre Ceresole, a young Swiss fellow, son of a cabinet member, heard a great deal of it at conferences on the peace of

the world. Finally he said, "I am a little tired of talk. A hundred men and women may sit about tables talking, but the world takes no notice. If we get twenty men to do a little useful work with pick and shovel, people will look."

This was his hope and this was his plan. He organized a group of men and women—teachers, nurses, clerks, dressmakers, doctors, lawyers, musicians, students. They were willing to go to any nation or community in need, to work without pay under discipline like that of a military camp.

Their first work was just twenty years ago on one of the World War battlefields,—Esnes-Verdun. They filled up shell holes and prepared fields for farming, repaired a road, built five barns. One of the workers was a German. He said, "For a long time I have hoped for a chance to go and repair in France a little of what my brother—killed at Verdun—and his comrades were forced under military orders to destroy."

A few months later a flood rushed through the village Schaan carrying away houses, barns and bridges in its angry stride. As the villagers were repairing their houses, Pierre Ceresole and volunteers from twenty-two different countries arrived. They helped in building, in reclaiming the soil, in getting the crops planted, in building a railway. The people were amazed and so thankful for the help they had received that they were more willing to help others in need.

Unemployment struck many people in many parts of the world, but it was especially hard on coal miners. In Bryn Mawr, Wales, the miners looked over their town and found it dirty and unattractive. They decided to clear away

coal dumps, rubbish heaps and swamps. When the international pick and shovel group heard what they were doing, they came and helped the miners change their town into one of health and beauty. They built swimming pools and parks, painted houses, planted gardens. Some French people who had been helped by Pierre Ceresole and the volunteers, sent money to help the workers and kind words of encouragement.

No part of the world was too far away for these workers when they knew that people were suffering or were in urgent need of help. An earthquake in India brought them to help the Indians start over buildings houses and farms.

Every year these pick and shovel peace-makers have gone to one, two, three or four communities serving men and women and children in their distress, giving them hope and courage, showing them the path of Christianity and world-brotherhood.

**SENTENCE PRAYERS**

**HYMN:** "Rise Up, O Men of God"

**September 29**

**THEME:** *Changing Conditions of the Poor and Oppressed*

**HYMN:** "These Things Shall Be"

**STORY:** "The Earl of Shaftesbury." (See "Living and Working in Our Country," by Edna M. Baxter)

**SENTENCE PRAYERS**

## INTERMEDIATE DEPARTMENT

*By Frances Nall\**

**THEME FOR SEPTEMBER:** *Working for a Better World*

**WORSHIP CENTER:** On the altar, or table covered with a brown cloth or tapestry, place a wooden cross made of two branches of a tree. Each Sunday during September let a committee cover the cross with leaves of a different color. First use green leaves; second, yellow; third, red; fourth, brown; and last, the bare bark cross. A pupil should give a talk on how we may see God in the beauty of autumn. Each Sunday let a student read a poem concerning God's handiwork in the beauty of autumn, as those in the group facing the cross breathe a silent prayer of thanksgiving to God.

**September 1**

**THEME:** *Working for a Better World—By Doing My Part*

**PRELUDE:** "Rejoice, Ye Pure in Heart"

**CALL TO WORSHIP:** Psalm 103:1-5

**HYMN:** "Follow Me" the Master Said"

**MOMENT OF SILENT WORSHIP:** (followed by the group reading or singing "Trees" by Joyce Kilmer)

**SCRIPTURE:** Let three students in turn each read one Temptation of Jesus, and give a modern interpretation.

**First Student** (reads): Matthew 4:1-4. (Tells): As we are beginning a new year in school we are tempted to get by without working, just as Jesus was. But if we are to be followers of Jesus, we must do our very best all the time.

**Second Student** (reads): Matthew 4:5-7. (Tells): This year we have to decide whether we are going to be conscientious workers in school

or try only to be popular and do whatever the crowd wants us to do. If we are followers of Jesus we must do our very best whether we take history, English, or play football.

**Third Student** (reads): Matthew 4:8-11. (Tells): Some boys and girls worship popularity, class offices, or movie stars as if they were gods. If we are to be followers we must worship God alone and follow his will.

**HYMN:** "I Would Be True"

**SCRIPTURE STORY:**

Let a student tell the story of Paul's early life in Tarsus, stressing that he made the best use of all his opportunities. From the Greeks he acquired culture, from the Romans a knowledge of law and order, and from the Jews a love of God. Acts 22:3-6 should be read aloud by a pupil. Let the speaker tell what opportunities his community offers to help him be his best self; as, churches, school, Boy or Girl Scouts, etc.

**TALK** (by an intermediate):

Saxi came to the dark-skinned native preacher after his sermon to the Bangala tribe in Angola, Africa, and asked, "How can I prove there is a God?"

The preacher replied, "For six months you have heard me preach. If you wanted to prove that I am a Christian you would come with me for a week on the road. If I did not smoke, swear, drink wine or did not misuse my carriers, you would say I had proved myself a Christian. Walk with God a week and see if he has the power we claim for him."

Saxi and his wife decided to try it. The following Sunday Saxi reported, "We are doing it, my wife and I. We are proving God and he does have power; but our pipes, they conquer us. We throw away our pipes in the morning and hunt them up again at night. It is us and not God who is failing."

The second Sunday Saxi had the same story, but on the third, he appeared with a radiant face. "It is true. God has power. This week we have not touched our pipes and now we no longer want tobacco. I am but a child. Teach me, preacher, how to walk always with God."<sup>1</sup>

<sup>1</sup> Adapted from *Proving God* by Cilicia Cross. Used by permission of Woman's Foreign Missionary Society of the Methodist Church, Boston.

**CONVERSATION:** Let the class discuss how they can prove this week that they are Christians. Ask: For what things do we need God's power? Stress that only after we do our best, does God give us additional power.

**PRAYER HYMN:** "Dear Lord and Father of Mankind"

**PRAYER POEM:**

**PRAYER AT THE CROSS-ROAD<sup>2</sup>**

Grant me to know Thy will, Oh Lord, and do it,  
Nay grant me more, for more is my desire—  
Grant me to know Thy will, Oh Lord, and love it,  
Touch my desire with love-enkindled fire!

Purge the impure of second-best desirings  
'Til all the dross is quite consumed away;  
Grant me to come with passionate inquiries  
To know Thy will, and loving to obey!

**September 8**

**THEME:** *Working for a Better World—Through Worshipping God*

**PRELUDE:** "I Kneel to Pray" in *The Etude*, May, 1940.

**CALL TO WORSHIP** (Sing): "The Lord Is in His Holy Temple"

**MOMENT OF SILENT WORSHIP** (followed by the reading of this poem by a student):

Time is never wasted listening to the trees;  
If to heaven as grandly we arose as these,  
Holding to each other half the kindly grace,  
Happily we were worthier of our human place.  
—LUCY LARCOM<sup>3</sup>

**SCRIPTURE** read by several students):

1. Psalm 96 (Read responsively by boys and girls)

<sup>2</sup> From *Seeing Through* by Ruth G. Winant, The Gorham Press. (Company not located.)

<sup>3</sup> From *Nature Study in the Poets*, by Mary Roenah Thomas. Used by permission of the Palmer Company, 370 Atlantic Avenue, Boston, Massachusetts.

\* Educational Director Trinity Church School, Kansas City, Missouri; teacher of intermediates in Weekday School of Religious Education, Kansas City, Kansas.



2. *Deuteronomy 8:11-20.* (Read by pupil, after which he tells for what things boys and girls today should be thankful)
3. *Acts 9:1-22; 26:9-20.* (Told by a student, who stresses that we today may think we are living up to our best selves, but if we listen to God he will tell each of us what we should do)

HYMN: "Teach Me, O Lord, Thy Holy Way" from *The Hymnal*, Presbyterian Church

STORY (told by an intermediate):

Eugenia thought she was living up to her best when she left her motherless family in the blue hills of North Carolina to work in the mill so that her five brothers and sisters could have something to eat. As the last stroke of the town clock sounded six and the great whirring wheels of the factory softened their buzzing and stopped, Eugenia pushed along by the workers, walked out into the cool air. Looking up at the mountains she thought of her family, the bright flowers, the fragrant trees, the blue sky, and of God. Why, oh why, had she been forced to work ten hours a day in the dirt and noise, just to get a bare existence?

As she jostled along in the crowd to her dingy room, she said to herself, "Why can't God own the mill?" She pictured in her mind a big sign, "God's Mill." Then she thought of all the things which would be different if God owned the mill. As she imagined this new kind of mill, she seemed to hear a voice saying, "Eugenia, you wake us up! Eugenia, you wake us up!"

"I can't," Eugenia answered. "I have only an eighth grade education. Anyway, I have to earn money so my brothers and sisters won't starve."

Time went on but Eugenia's dream of God's mill became more real to her. She finally left the mill and found work where she could go to school. Later Eugenia as a social worker in a South Carolina mill helped the owners to see how they could make their mill more like God's mill.<sup>4</sup>

(Let the group discuss how Eugenia learned to worship God so that she could hear God speaking to her.)

OFFERTORY SENTENCE: Dear Father, may these our gifts we bring help other boys and girls to know and love thee. Amen.

Offertory Response: "All Things Come of Thee, O Lord"

CLOSING PRAYER: Psalm 67

## September 15

THEME: *Working for a Better World—By Understanding Each Other Better*

PRELUDE: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 122:1 (Tune in *Songs of Praise for America*)

INVOCATION (by all): Psalm 139:23-24

HYMN: "All Nature's Works His Praise Declare" from *The Year-Round Song and Chorus Book*

MOMENT OF SILENT WORSHIP (followed by the reading of this poem):

### AUTUMN LEAVES<sup>2</sup>

Autumn leaves, what do you say  
As you hurry far away;  
Scattered by September's wind,  
What is now your message, pray?

Spoke the red leaves, whisp'ring low  
As they lay there bleeding;  
"Catch the sunset's brightest glow,  
This the world is needing;

For the morrow surely comes  
Tho' the red glow dieth,

<sup>4</sup> Adapted from *The Love That Overcomes*, by Alliene Friday. Used by permission of Board of Missions, Nashville, Tennessee.

Days anew and morning suns  
Come and darkness fleeth."

Spake the leaves of shining gold:  
"Autumn days are over,  
But the summer'll come again  
Sweet with early clover."

Red and gold leaves in duet  
Faith's triumphant chorus:  
"God the best saves to the last,  
Keeps the best before us."

HYMN: "Come, Sound His Praise"

SCRIPTURE:

1. *Acts 13:1-18, 23.* Let a student trace on the map Paul's missionary journeys, showing that he was interested in all people whether they were Jews or Gentiles.

2. *Luke 14:28-32.* After a pupil reads this, let him tell how we can plan to get acquainted with people who are different from us in race, religion, or customs. He should name those in the community whom the intermediates should come to know.

HYMN: "In Christ There Is No East or West"

STORY (by an intermediate):

The girls made fun of Araxie because she was an Armenian, because her father had a funny name, Siranoosh, and because her grandmother mended oriental rugs.

Araxie decided she'd join the Presbyterian church and at least in one way be like her school friends. When she told her father one hot September evening he seemed very sad, and replied, "What will your grandmother think?"

At that Araxie exploded, "Why should I, a modern girl of fourteen, always have to consider what old-fashioned grandmother thinks?" Then her father told Araxie of the persecutions her grandmother had endured for the preservation of her church, which is one of the oldest Christian churches in existence.

"But, Daddy, they have so many funny celebrations, which are not like the modern churches," pleaded Araxie. "Can't I join the Protestant church next Sunday?"

"That is Holy Cross Sunday in our church and grandmother would feel very badly if you did not go. I have no objections to your joining the Presbyterian church but won't you wait a little while?"

Grandmother in her queer foreign dress hobbled into the room carrying her needle and thread, and a small Persian rug on which she was working. "Holy Cross Sunday means a great deal to our church, Araxie," she explained, when they told her that they had spoken of it. "Long, long ago, in the third century after Jesus was born, Queen Helena made a journey to Jerusalem in order to save the Holy Places from being destroyed by the heathen. While there she went to the Holy Sepulchre, which was buried over by several feet of earth. She had the workmen dig away the debris and in a ditch by the tomb the workmen discovered three crosses. Queen Helena was so happy to have discovered this token of Jesus' resurrection, that she built a church over the Holy Sepulchre, in which she put a piece of the cross in a silver box. The rest of the cross she sent to her son, the great Emperor Constantine."

Araxie came to life, "Why, Grandmother, we were studying about Constantine just this week in school." Araxie then told her grandmother how Constantine saw in the sky a great cross and on it the words, "In hoc signo" which means "In this sign." She told how Constantine recognized Christianity and gave the Christians all legal rights in his state.

"You see, dear," continued Grandmother, "our church is so old that we remember those special days and that is why September 14 is celebrated as Holy Cross Day, for on that date supposedly Queen Helena found Jesus' cross. Next Sunday the ceremony of burying the cross under evergreens will have more meaning to you. And you will care more about the little twig of evergreen that is given you to bring home."

Grandmother hobbled out of the room as Araxie said to her father, "I'm proud to belong to such an old Christian church. I'll go with you next Sunday, and I'll tell my school teacher about Constantine's mother."

At church the next Sunday Araxie felt very near to God as she prayed the old Armenian prayer: "O Lord Christ, guardian of all, let your right hand protect me by night and by day, in the home and traveling on the road; in my sleep and in my wakeful hours. Do not let me deviate from the right path. Have mercy upon all thy creatures and upon my many transgressions. Amen."<sup>5</sup>

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

## September 22

THEME: *Working for a Better World—By Using Our Possessions*

PRELUDE (after a verse is played, let the group sing softly the first stanza): "This Is My Father's World"

CALL TO WORSHIP: Proverbs 4:23

MOMENT OF SILENT WORSHIP (followed by the reading of this poem):

A haze on the far horizon  
The infinite tender sky,  
The ripe, rich tints of the cornfields,  
And the wild geese sailing high—  
And all over upland and lowland  
The charm of the golden-rod,  
Some of us call it Autumn  
And others call it God.

—WILLIAM HERBERT CARRUTH<sup>6</sup>

HYMN: "We've a Story to Tell to the Nations"

SCRIPTURE (to be read by three intermediates):

*Sharing Money*—Matthew 6:19-21, 33

*Sharing Time*—Proverbs 4:10-27; Acts 28:30-31. (May be read responsively, with the second intermediate leading)

*Sharing Talents*—Matthew 25:31-40

PRAYER (by pupil): Our Father, help us to be willing to use our time, our talents, and our possessions to help make our community a better place in which to live. Amen.

Prayer Response: "Savior, Hear Us, We Pray"

STORY:

### THROUGH THE JUNGLE NIGHT<sup>7</sup>

It is a hot, dark night. The brilliant constellations of the Southern skies are at their best. The atmosphere is saturated with fragrant odors from the tropical, night-blooming flowers. The African nightingales fill the night air with sweet music. The tom-tom of the African drums, with all their weird enchantment, sounds from many distant villages.

The calls of wild animal mates echo and re-echo in lucid air, for African animal life sleeps during the day, but the pangs of hunger drive them to the hunt at night. A pack of hyenas on the hunt sound like the anguished cries of many souls in torment. In the trees crouches the cunning killer, the leopard. The native paths are full of deadly mambas, puff adders and cobras, for the snakes, too, find the tropical days too hot to travel; but one strike in the dark is enough to make lifeless either man or beast.

<sup>5</sup> Adapted from "Araxie Decides" in *So Many Pathways*, by Annie B. Kerr. Used by permission.

<sup>6</sup> From poem "Each in His Own Tongue."

<sup>7</sup> *Through the Jungle Night* by Charles J. Stauffacher. Used by permission of the Methodist Board of Foreign Missions, New York City.

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On such a night, eight raw heathen men, dressed in skins and armed with spears and bows and arrows, came rushing to our Mission Hospital in Inhambane at two-thirty in the morning. They were carrying a woman in a dying condition. They carried her in a hammock made of bark and sticks, slung from their shoulders. It was a startling picture in the dark night. Two men in front and two men behind, with burning native torches to frighten the wild animals away. What a relief when they could place their burden down! They had traveled twenty-four hours without rest. They did not dare to stop for fear the woman would die on their hands and the evil spirit causing the death would attack them.

As we looked at the patient we realized here was a real fight for life. The nurses forgot they were tired and needed sleep. We did our best and we felt our heavenly Father near to us. Just as dawn came creeping over the Bay, we were able to announce to those brave men that they had won. I cannot tell what a glorious feeling comes over one on such occasions.

The men were waiting. They would not sleep until they knew. Then, when we told them they had won, in true native fashion they gave one loud war whoop, and then rushed to the shelter of a tree and for six hours slept the sleep of the dead.

Stress that these men were sharing their possessions, their time, and their talents for others.

PRAYER HYMN: "O Son of Man, Thou Madest Known"

## September 29

THEME: *Working for a Better World—By Sharing Our Possessions*

PRELUDE: "Träumerei" by R. Schumann, Op. 13, No. 7

CALL TO WORSHIP: Matthew 6:20

HYMN: "Children's Oversea Hymn" from *Songs of Praise for Boys and*

*Girls*, or "We've a Story to Tell to the Nations"

MOMENT OF SILENT PRAYER (after which this poem is to be read):

### THE SKY LINE\*

Trees denuded, branches bare,  
Wintry feeling in the air,  
Through the leafless boughs outspread  
Shows the bright sun overhead.

Autumn colors passed away,  
Leaves no longer bright and gay;  
See the blue sky shining through  
With a thought of hope for you.

All life's gladness vanished quite,  
Life seems all one long, dark night;—  
Look above and far away—  
Breaks God's perfect, endless day.

SCRIPTURE (by four intermediates):

1. *How we should give to the church*—Acts 5:36-37; 2 Corinthians 9:6-7; and 1 John 3:17-18

2. *Whom our money helps*—Matthew 10:7-8 (The pupil should tell of hospitals and missions his church helps to support)

3. *Result of helping others*—Proverbs 11:24-31 (Read responsively beginning with the boys): Philemon 1:3-11 and Titus 2:11-15. Paul shows in these letters to his friends the joy of being a follower of Jesus and giving all he had to the church.

OFFERING SENTENCE: Acts 20:35

Offertory Response: "We Give Thee But Thine Own"

\* "The Sky Line" from *Seeing Through* by Ruth G. Winant.

STORY (by an intermediate girl dressed in a sari):

### MARTHA, AN IMPERSONATION<sup>9</sup>

It quite frightens me to think of trying to tell you kind American friends about myself. But my missionary, Miss Sahiba, says I must try because, if it were not for you, she could never have gone to my country and even to this day I should still be only an outcaste sweeper girl, knowing nothing of books, of the great world or of the God who made it. I should of course have been married when I was only a very little girl and I might even have been a widow—and that is the most terrible fate that can ever befall a woman in my country of India.

But, oh, I have been a very fortunate girl, for, even though my father was only a sweeper, your God found him and loved him. He was baptized and sent by a kind missionary to a mission school. When only one girl out of every one hundred has such privileges as I have had, not only in being the daughter of educated Christian parents, but in being able to go to school myself, you will agree with me that I am one of the most fortunate girls in India.

It has always been hard for me to learn, that is to learn from books. I have passed, however, all my examinations up through the standards; the missionary, Miss Sahiba, says you call them "grades." Now I am back in the mission school teaching the little children how to read, write, and to be Christian in their everyday living.

HYMN: "Dear Lord and Father of Mankind"

CLOSING PRAYER: By an intermediate for the other Marthas of the world

Prayer Response: "Now to Heaven Our Prayer Ascending"

<sup>9</sup> Adapted from "Martha" by Martha Keshoo Nilkhour. Used by permission of the Woman's Foreign Missionary Society, Methodist Church, Boston.

# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper\*

QUARTERLY THEME: *At Home in My World*

THEME FOR THE MONTH: *God's Will for the World*

## For the Leader

These programs are prepared for use by themselves without any necessary relation to lessons used in the church school. However, where there is such a relationship through a common theme, the lessons and the worship programs will both be more effective. There should be little difficulty in relating these services to the lessons if the Westminster Departmental Lessons, Graded Press, International Group Graded, or the Keystone Graded Lessons are being used. All of these have lessons on God's will for the individual.

In order to avoid what might seem to be a duplication of the emphasis of the services for August, the ones for this month deal with those things that are essential for abundant living. In the first service it is pointed out that God's will for the world is that men should live abundantly, and then, tying in with Labor Day, that men need something for which to work, and a chance to work. The other services deal with some of the other things men need if they are to live abundantly. Underlying them is the assumption that since God wills that men should live abundantly, and since these things are needed if men are to live abundantly, those who work with God in

realizing his will must work to see that others have them. This assumption should be made clear in order that the relation of the services to the theme for the month will be perceived. To relate these services to those of the preceding weeks, call attention to the fact that working to provide the things needed for abundant living, is working to realize the *Glorious Vision*.

## September 1

THEME: *Creative Work*

INSTRUMENTAL PRELUDE: Hymn tune, "Holy Spirit, Truth Divine" by Gottschalk

CALL TO WORSHIP: A hidden quartet sings the first two stanzas of the hymn used as the prelude

INVOCATION: O God, may we open our hearts and minds to the indwelling of thy spirit, that we may come to know thy will for the world. We believe that life can be rich and full only when we yield ourselves to thy will and we would know that will more perfectly.

HYMN: "Lord, Speak to Me That I May Speak"

SCRIPTURE: John 10:7-10. (Preceded by a brief statement to the effect that since Jesus has shown us God's will, we turn to his statement of what he came to do, to discover God's will for the world)

## LEADER'S COMMENTS:

These words of Jesus say to us that it is God's will for the world that all men should live abundantly. If we accept this teaching we must accept also the idea that it is God's will that all men should have the things they need for abundant living. On this Sunday before Labor Day our thoughts naturally turn to one of the things men need if they are to live abundantly. It is a chance to work creatively for something which they feel to be important. Far from being a curse, creative work is a great blessing. Without it life cannot be abundant. Jesus said, "My Father worketh and I work also."

## POEMS:

### THE MASTER'S MAN

My Master was a worker  
With daily work to do,  
And he who would be like him  
Must be a worker, too;  
Then welcome honest labor  
And honest labor's fare,  
For where there is a worker  
The Master's man is there.  
—WILLIAM G. TARRANT<sup>1</sup>

### THE GIFT OF LABOR

"O, I will give you glory," said God, as he bent him over  
Man, asleep in the Garden, breathing his soul awake;  
"I give you the Urge of Doing, and it shall be like a lover,  
To flower your life, and fruit it; you shall grow by the things you make."  
—KATHARINE ATHERTON GRIMES<sup>2</sup>

<sup>1</sup> From *Quotable Poems* by Clark and Gillespie. Used by permission.

<sup>2</sup> From *The New Hymnal for American Youth* edited by H. Augustine Smith. Used by permission.

\* Professor of Religious Education, College of the Bible, Lexington, Kentucky.



**HYMN:** "Hail the Hero Workers"  
**RESPONSIVE READING:** (Leader reads  
 "Man's Need" and the young people  
 "Things As They Are")

**Man's Need:** Man needs a cause greater than himself for which to work if he is to live abundantly. "Seek ye first the Kingdom of God . . . and all these things shall be added unto you," said Jesus, and in so doing he recognized this need and pointed to the greatest of all causes.

**Things as They Are:** Many of our fellows, and perhaps some of us, refuse to give ourselves to this great cause, and worse still, we give ourselves to no cause at all. We follow a false philosophy of life and work. We seek to escape work. Instead of losing ourselves in a great cause we seek to find abundant life in self-indulgence. May we see the futility of our ways, and help others who are making the same mistake to see the futility of the way they live.

**Man's Need:** Man needs a chance to work for man grows into abundant life by the work he does.

**Things as They Are:** Through no fault of their own ten millions in the United States can find no work. Factories and farms close their doors to them and at last, in desperation, they accept the pittance handed out by relief agencies or the government. After a struggle, sometimes brief but more often of longer duration, many resign themselves to their situation and becomes satisfied to live without working for their bread. When that happens there dies within them the divine spark of self respect without which abundant living is impossible. May we purge ourselves of our indifference to their fate and consecrate ourselves to rectifying the injustices of our economic life.

**Man's Need:** Man needs a chance to work creatively, to use mind and skill in fashioning things ever new.

**Things as They Are:** Millions are condemned to daily work which is deadening in its routine. Like mechanical men they feed machines or work on assembly lines. For them work means drudgery for they have no sense of creating. Their work kills the creativity of their souls. May we come to see that "nothing is worth the making if it does not make the man."

**PRAYER:** That all may see anew the joy of creative work and that Christians may sense anew their responsibility for working with God to see that all have a chance to work creatively

**CLOSING HYMN:** "Jesus, Thou Divine Companion"

**September 8**

**THEME:** Food and Shelter

**INSTRUMENTAL PRELUDE:** "He Shall Feed His Flock" from the *Messiah* by Handel

**CALL TO WORSHIP:**

Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat. . . —Isaiah 55:1.

**Response:** (In unison, the twenty-third Psalm)

**HYMN:** "Break Thou the Bread of Life"  
**POEM:**

MY SISTER

My sister leaves her hard bed in the dark  
 And bends above a heavy task until  
 Another dark has fallen  
 And the driving wheels are still;  
 She does not know the spring is green  
 Beyond the smoky hill.  
 She never sees the sunrise,  
 Never hears the meadow lark.

My sister's children burrow in the grime  
 Where poverty must breed its offspring. They  
 Will fight with rats for refuse  
 That my children throw away;  
 They will never shout with gladness  
 At the snowfall's drifting play.  
 They will learn their lessons quickly  
 In the daily school of crime.

July-August, 1940

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My sister's heaven is rest, and food to still  
 Her gnawing hunger; and the god she knows  
 May wear a devil's face  
 If he only bring repose.  
 When some small need of comfort  
 Into her racked body flows  
 She will kiss the hand that brings it  
 Though it reaches out to kill.

No worth of mine, no lack she could control  
 Gave me the sweet, to her the bitter bread;  
 A turning of the wheel  
 And her lot were mine instead.  
 "Am I my brother's keeper?"  
 Guilt's ancient answer read:  
 Unstilled today, it is the price  
 That buys my sister's soul.

—GRACE F. GUTHRIE\*

**LEADER'S TALK:**

Share croppers, migrant workers, some sales-girls, many factory workers and others in our land suffer a plight very much like that of the person described in the poem. Forty-seven per cent of the families in the United States do not have income sufficient to provide an adequate diet for their children, according to the findings of the recent White House conference on Children in a Democracy. Many families do not have housing that is fit for human habitation. We need only to visit the slums sections of our cities or to look at the miserable shacks in which many share croppers have to live to discover that such is the case.

Men need food and shelter if they are to live abundantly. Lack of these breed crime and vice and squalor and a warped view of life. Jesus recognized this and he also indicated that it was God's will that men have food and shelter. Listen to what the writer of the gospel of Matthew reports him as saying.

**SCRIPTURE:** Matthew 25:34-40

**PRAYER:** (Use the one commonly called the Lord's Prayer. Introduce it by pointing out that Jesus felt that having bread was important enough to include reference to it in the prayer he taught his disciples to pray. Then pray in unison)

**Prayer Response:** "Hear Our Prayer, O Lord" by Whelpton (Sung in unison or, if unfamiliar, used as an instrumental response or sung as a solo or quartet)

**STORY:** "The Young Monk's Dream" by Margaret Slattery\*

**CLOSING HYMN:** "Where Cross the Crowded Ways of Life" or "I Would Be True"

**September 15**

**THEME:** Fellowship—A Sense of Belonging

\* From *World Call*, February 1940. Used by permission.

\* This story is to be found in the book by Miss Slattery, *He Took It Upon Himself* (Pilgrim Press). It is in the section on *The Living Church*. It is not listed by name but can easily be found. It begins with the last paragraph on page 65 and continues to page 71.

**INSTRUMENTAL PRELUDE:** "Blest Be the Tie That Binds" by Lowell Mason

**INVOCATION:** May we open our hearts and our minds to thee, O God, that we may have fellowship with thee in this hour. And may we renew our appreciation of the value of such fellowship with thee and with thy children. Amen.

**HYMN:** "In Christ There Is No East Or West"

**LEADER'S TALK:**

Social psychologists tell us that without life with other human beings the thing we call human personality would not develop. They back up this assertion by pointing to the many things we learn from our fellows, such as our language, our habits and customs, and our attitudes. They also point to those rare instances when human offspring have survived from babyhood apart from human society. One such instance is of two children who existed for several years in a tropical climate in the company of animals. These children ran on all fours and could make only the kind of sounds which animals can make. They could hardly be called human beings. We do not need the reasoned arguments of such persons, however, to convince us of our need for fellowship and for a sense of belonging. Our own experience gives us all the evidence we need. All of us recognize that those who live apart from their fellows become "queer" and all of us have had experiences of feeling that we did not "belong" when we were not included in invitations to parties; when people did not include us in the circle of their friendship; when we were not asked to join a fraternity or club; or when in some other way we were left out. The loneliness we felt on such occasions is an indication of how important fellowship with other persons is if we are to live abundantly. Man needs fellowship and a sense of belonging. Let us think of some of those who are denied fellowship.

**PERIOD OF MEDITATION:** (During this period have the pianist play softly "None But the Lonely Heart" by P. Tchaikowsky. At the conclusion a soloist might sing this number. As the music is played the leader should suggest themes such as the following for meditation by saying)

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a Negro who cannot attend a concert or play or swim in the municipal swimming pool because of race prejudice; or a Japanese who would like to become a citizen of the United States but is excluded by the Japanese Exclusion Act; or a Jew who wants to live in a certain apartment or go to a summer resort but finds that only Gentiles are allowed.

**UNISON PRAYER:** O God, may we have a new awareness of the sorrow and loneliness and heartache we bring to others by our refusal to have fellowship with them. And may we resolve to widen the circle of our friendship.

#### LEADER'S TALK:

(In this talk the leader should point out that while we should widen our circle of fellowship because of what this can do for those we include in it, we should widen it also for what it can do for us, for there is much of understanding and appreciation that can come through such fellowship. The wider our fellowships the richer and more abundant will our lives be. All human relationships have something to contribute to our growth. Close with the following poem from the literature of the Chinese.)

#### POEM:

The night is beautiful,  
So are the faces of my people:  
The stars are beautiful,  
So are the eyes of my people:  
Beautiful also the sun,  
Beautiful also are the souls of my people.  
—Author unknown

**HYMN:** "Let There Be Light, Lord God of Hosts"

**SCRIPTURE:** Matthew 26:36-46 and John 12:16

#### UNISON PRAYER:

We thank thee for the gift of friendship, that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

We thank thee for those who make our lives happy. May we give them comradeship and love in return. Keep us from being fickle, and make us dependable and loyal.

Guide us in our friendships that we may choose high-minded and worthy companions, whose association will make us better men and women, and who will be our life-long friends. Above all, we want thee as our closest companion through life.

—ROBERT BARTLETT<sup>5</sup>

**CLOSING HYMN:** "There's a Light upon the Mountains"

<sup>5</sup> From *A Boy's Book of Prayers* by Robert M. Bartlett. Copyright The Pilgrim Press. Used by permission.

#### THEME: *A Working Faith*

**INSTRUMENTAL PRELUDE:** "Faith of Our Fathers"

**AFFIRMATION:** (To be recited in unison)

Faith of our fathers, living still  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!  
Faith of our fathers, holy faith,  
We will be true to thee till death.

—FREDERICK W. FABER

**HYMN:** "Thou Lord of Light, Across the Years" (Stanzas 1, 2, and 3)

**SCRIPTURE READINGS:**<sup>6</sup> Galatians 2:20, II Corinthians 1:24, and 5:7, I John 5:4, Psalm 27:13, I Timothy 4:10, Matthew 17:20 and 21:21, Mark 9:23, James 14:17, 20:24. (Have different young people read these passages without announcement.)

#### LEADER'S COMMENTS:

(In these comments the leader should point out that all the Scripture passages read indicate the importance placed upon a working faith by those who wrote the New Testament. By it they were sustained. They felt that their salvation depended upon it. It gave purpose and direction to their lives. But it was more than giving intellectual assent to theological propositions. It was a faith by which to live and it was of value only as it produced "works," as indicated in the passages from James.)

#### POEM:

##### WE LIVE BY FAITH

We live by faith; but faith is not the slave  
Of text and legend. Reason's voice and God's;  
Nature's and Duty's, never are at odds.  
What asks the Father of his children, save  
Justice, mercy and humility,  
A reasonable service of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust, and prayer for light to see  
The Master's footprints in our daily ways.

—JOHN GREENLEAF WHITTIER<sup>7</sup>

**QUARTET OR CHORUS (Men's Voices):**  
"A Mighty Fortress Is Our God"

#### UNISON READING:

"Now faith is the substance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the word of God. . . ." Through faith men have courage to face adversity. Through faith men walk with confidence amid uncertainty. Through faith men find purpose and direction for their work and indeed for all their lives. As a result of possessing a working faith life takes on meaning and significance. As a result of men's ordering their lives by a working faith in harmony with God's will for the world, they live abundantly even in the face of adversity. And God's will for the world is that men should have such a faith for he would that men should live abundantly. That they might have such a faith one appeared among men who demonstrated it, even Jesus of Nazareth.

**HYMN:** "My Faith Looks Up to Thee" or "O Christ, the Way, the Truth, the Life"

**PRAYER:** That all, in spite of the feverish uncertainty and confusion of our times, might find in the life and teachings of Jesus, the basis for a working faith that will make them able to live abundantly.

**Prayer Response:** "Dear Lord and Father of Mankind" (Use only the first two stanzas. These might be sung as a solo, without announcement.)

<sup>6</sup> Other passages which might be included are Rom. 5:1-5, Acts 16:34, I Pet. 1:3-8, and 2:6.  
<sup>7</sup> Used by permission of the Houghton Mifflin Company, publishers.

#### THEME: *Joy in Living*

**INSTRUMENTAL PRELUDE:** "Country Gardens" by Percy Grainger. (Play softly and more slowly than written)  
**CALL TO WORSHIP:**

O worship the Lord in the beauty of holiness.  
Enter into his gates with Thanksgiving and into His courts with praise.

**HYMN:** "When Morning Gilds the Skies"

**SCRIPTURE:** Matthew 5:1-12 and John 15:11

#### LEADER'S COMMENTS:

God wills that men should find joy in living. This world is not to be thought of as a vale of tears, but as a place of joyous living. This does not mean that there will not be difficulties and hardships and even sorrows. It rather means that those who have found and lived by the way of abundant living which Jesus demonstrated will be able to face even difficulties and discouragements triumphantly and joyously. Jesus was able to do this. When faced with the cross he was able to say the words that have been read, "that my joy might remain in you."

There is much in life to give us joy. Let us express our thanks for these things.

**LITANY OF THANKSGIVING** (See page 16)

**HYMN:** "O Lord of Life, Thy Quickening Voice"

**PRAYER POEM:** "From a Thankful Heart" (See page 16)

**HYMN:** "Praise God from Whom All Blessings Flow" (Sung quietly and reverently)

### It Shall Be Opened

(Continued from page 18)

an came to arrange for an operation. She drove up in her car with a chauffeur at the wheel. She wanted a private room and the attendance of her own physician. It was to be a major operation—abdominal surgery—serious business, and she knew it. She valued our care and she wanted it. Her only alternative was a rather makeshift institution housed in an old, remodeled mansion. Dr. Rydall was obliged to refuse her admission to Halowell. I was present at the time and felt like a brute when we turned her away. I've often wondered what became of her. Her operation was imperative; it must have been performed somewhere. Why couldn't she have been safeguarded by the most favorable conditions? Of course, we didn't pronounce sentence of death exactly, but it was rather like a refusal of permission to live, wasn't it? And I was obliged to stand by, consenting!

**DR. G:** The whole system is grossly unfair. We seem agreed to assume that Negroes are incapable of developing professionally, nevertheless we carefully deny them the chance to further their own development.

**MISS B:** There are some distinguished Negro physicians and scientists, aren't there? I'm sorry to be so vague about them.

**DR. G:** I dare say there are many, but for the most part, except among themselves, unsung and little known. There's Dr. Carver, that chemical wizard at Tuskegee. He's doing significant work

(Continued on page 32)





# WHAT'S HAPPENING

❖ THE FOURTH annual Nova Scotia Cooperatives Seminar Tour will start from New York on August 12 and end August 24. The tour includes participation in sessions of the annual Rural and Industrial Conference of St. Francis Xavier University and first hand observation of the activities of cooperative groups represented at the conference. An additional feature of the tour this year is the inclusion of a special United Christian Adult Movement Conference directed by Benson Y. Landis of the Federal Council of Churches, assisted by Rev. J. Burt Bouwman. Regular members of the tour may be delegates to this Conference. Further information may be obtained from Dr. Landis at 297 Fourth Avenue, New York City.

❖ A WEEK's intensive course in the art of Choral Speaking will be given at the Gloucester School of the Theatre, Rocky Neck, Gloucester, Massachusetts, August 25, to September 1, 1940. The course will be under the direction of Miss Cecile de Banke, well known for her pioneer work in this subject.

❖ THE WORK CAMPS, started so capably a few years ago by the American Friends Service Committee, are being continued this year under a separate organization, Works Camps for America. Five camps will be held located in New York, Connecticut, Ohio, Tennessee, and Oregon.

These camps are unique in combining a work project, a study program of American problems, democratic adjustment of youth drawn from agriculture, industry, cultural groups and government, with vacation fun. The project is some community construction service that could not otherwise be provided. The campers are young men and women from 18 to 25. The values of such an experience have been amply demonstrated. Costs are from \$35 to \$45 per month. Full information can be secured from Work Camps for America, 2 West 64th Street, New York City.

## Personal Notes

❖ DR. MITCHELL BRONK, for sixteen years editor of adult Sunday school publications and nine years book editor of the American Baptist Publication Society, has retired.

❖ REV. IRWIN G. PAULSEN, director of leadership education and adult work of the New Jersey Council of Religious Education, died of heart disease on May 12 after an illness of only a few hours. He was stricken with a heart attack while attending an institute for Methodist young people at Passaic. As execu-

tive secretary of the joint commission on Christian Education of the Newark and New Jersey Conferences of the Methodist Church, Mr. Paulsen served on the staff of the New Jersey Council under its plan of having denominational executives share in the cooperative program of the state. He was forty-eight years of age. He was director of religious education of adults for the Board of Education of the former Methodist Episcopal Church before going to Newark.

Mr. Paulsen was the author of a number of books on Christian education, especially in stewardship and worship. The last, *The Church School and Worship* was published in March of this year by Macmillan and Co. He was a faithful worker in the International Council of Religious Education, being a member of the Committee on Religious Education of Adults and of the Professional Advisory Sections for Adults, Leadership Education, Research, and State and Regional Executives. He rendered distinguished service to the inauguration of the United Christian Adult Movement.

❖ MISS MARION L. CROSS, one of the assistant editors in the department of adult and home publications of the Methodist Book Concern, died on May 31, from an illness dating from last February first, at her home in Cincinnati.

❖ DR. GEORGE C. DOUGLASS, Publishing Agent for the Methodist Book Concern, died suddenly of a heart attack on May 21 at his home in Granville, New York, where he was born in 1876. Dr. Douglass served the Methodist ministry as pastor and district superintendent in conferences of New York State until 1924, when he was elected Publishing Agent. He was assigned to the Cincinnati office but had recently assisted in supervision of the New York office. He was a member of the Executive Committee of the International Council of Religious Education and also a member of the Board of Trustees.

## Coming Events

### Meetings of Interest to Leaders in Christian Education

#### JULY

- 6-13 Regional Conference, United Christian Youth Movement, Pacific Southwest, Fresno, Calif.
- 7-8 Staff Conference of National Interdenominational Agencies, Lake Geneva, Wis.
- 7-13 United Adult Conference in Western Great Lakes, Oakwood Park (Lake Wawassee, Mich.)
- 8-12 Seminar, A.E.S. and E.C.O.A., Lake Geneva, Wis.
- 8-12 Council Officers' Training School, Lake Geneva, Wis.
- 15-22 United Adult Conference in Mid-Atlantic, Massanetta Springs, Va.

- 15-26 Faribault Summer School of Christian Education, Faribault, Minn.
- 19-22 Association of Directors of Religious Education, Presbyterian U.S., Montreat, N.C.
- 20-27 United Adult Conference, Northeastern, Northfield, Mass.
- 22-29 United Adult Conference, Rocky Mountain, Geneva Glen Camp, Colo.
- 22-Aug. 3 Annual Summer School of Religious Education, Winnepesaukee, N.H.
- 23-Aug. 1 Montreat Leadership School, Presbyterian, U.S., Montreat, N.C.
- 29-Aug. 4 United Adult Conference, Upper Mississippi, Frontenac, Minn.
- 29-Aug. 4 Regional Conference, United Christian Youth Movement, Rocky Mountain Region, Geneva Glen, Colo.

#### AUGUST

- 3-10 Southern Regional Conference, United Christian Youth Movement, Blue Ridge, N.C.
- 4 New England Regional Staff Conference, Winnepesaukee, N.H.
- 5-17 Eastern Regional Conference, United Christian Youth Movement, Winnepesaukee, N.H.
- 7-11 Sixth Quadrennial Convention of Christian Education, Evangelical Church, Lake Koronis, Paynesville, Minn.
- 11-18 United Adult Conference, Ozarks, Assembly Hill, Hollister, Mo.
- 12-13 Biennial Session of the Board of Christian Education of the Evangelical Church.
- 12-24 Nova Scotia United Christian Adult Movement Conference with Cooperative Seminar, Francis Xavier University.
- 18-25 New England School of Religious Education, Durham, N.H.
- 19-31 Central Regional Conference, United Christian Youth Movement, Lake Geneva, Wis.
- 20-25 General Conference, Seventh Day Baptist, Battle Creek, Mich.
- 20-31 Methodist Young People's Leadership Conference, Mt. Sequoyah, Fayetteville, Ark.
- 24-31 United Adult Conference, Eastern Great Lakes, Dunkirk, N.Y.
- 27-28 Annual Convention, Church of God, Washington, D.C.

## State and City Council Happenings

❖ MUCH has been heard about plans recently made in Pittsburgh for giving high school credit for religious teaching. The plan was presented to a group of religious leaders, discussed by the Board of Education and the Ministerial Union, and then steps were taken to put it into effect. A Council of Weekday Religious Education for the Protestant section was formed last winter. Thirteen local high school councils have been organized following the high school boundary lines.

Students are to be excused for a period of approximately one hour to go to their respective groups for religious instruction. Leaders in the various religious faiths will be responsible for the plans and programs for those who "elect" to take religious instruction "for credit." A student may receive one-fourth of one

(Continued on page 31)





# CURRENT FILM ESTIMATES

Alias the Deacon (Bob Burns, Auer) (Universal) Card-sharper run out of one town, disguises as deacon in next and by fair means and foul—mostly foul—saves hotel from avaricious old banker and aids in reuniting young lovers. Much elementary humor. For Burns fans. For A: Depends on taste For Y: No value For C: No

Biscuit Eater, The (Billy Lee, Richard Lane) (Paramount) Dog-trainer's sensitive little son and Negro pal train ill-starred "runt" bird dog to compete with father's entry in Georgia hunting meet. Strong drama of dog's checkered career to tragic death. Human, humorous, pathetic, sometimes weird, tense and heartrending. For A and Y: Fine of kind

For C: Very emotional

Crooked Road, The (Lowe, Irene Hervey) (Republic) Mediocre crime yarn. Fiancee and lawyer friend of wealthy business man gradually unravel murder case, details of which audience knows, till evidence leads to him. Fairly credible story but incompetent acting. For A: Mediocre For Y: Perhaps For C: No

Danger on Wheels (Arlen, Devine) (Universal) Valueless racing picture. Cocky daredevil driver does trick stunts and tests cars, wins races and proves worth of oil-burning car. Elementary humor offered by Devine and slight romantic interest. Thin story centering around obnoxious character.

For A: Mediocre For Y: Perhaps For C: No

Doctor Takes a Wife, The (Young, Milland) (Columbia) Breezy, sophisticated comedy. Farce of phony marriage of career-woman and young medical professor continued for interests of both parties. Insane and inane complications result. Plot and situations glorify artificial, super-casual personalities.

For A: Depends on taste For Y: Better not For C: No

Edison, the Man (Tracy, Johnson) (MGM) Splendid biographical interpretation by Tracy in brilliant role, revealing Wizard of Menlo Park as deeply human, fine personality as well as inventive genius. His early struggles culminate in invention of electric light. Notable in every detail.

For A and Y: Excellent For C: Fine, if it interests

Enemy Agent (Cromwell, Vinson) (Universal) Another espionage film. Young draftsman suffers for loss of valuable airplane plans, and attractive, seemingly unscrupulous young lady steals evidence of his innocence and plots with criminals. Many obvious devices but some interesting turns to plot.

For A: Fair For Y: Probably good For C: Perhaps

Forty Little Mothers (Canter, Anderson) (MGM) Sentimentalized, glamorized, Cantorized Hollywood version of charming French film. Gentle humor and pathos replaced by overdrawn, sentimental "comedy." Lonely bachelor keeps foundling concealed in room. Harassed by students till secret is discovered and their sympathetic cooperation enlisted.

For A: Depends on taste For Y and C: Probably amusing

Ghost Comes Home, The (Morgan, Burke) (MGM) Able cast in thin story. Brow-beaten do-nothing husband, supposedly lost at sea, returns to family. Amusing and ludicrous complications ensue, but he eventually dominates family and town. Some clever satirical scenes. Largely amusing for Morgan fans.

For A: Good of kind For Y and C: Amusing

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

If I Had My Way (Gloria Jean, Crosby, Winninger) (Univ.) After father's death, friends bring child to pretentious, selfish relatives and warm-hearted, penniless uncle. Bing succeeds with "gay 90's" club and all ends happily. Some "dated" vaudeville, but many pleasant, amusing scenes. Thin plot but wholesome fun.

For A: Diverting For Y and C: Entertaining

In Old Missouri (Weaver Bros., Elviry) (Republic) Serious subject inane treated for supposed comic effect. Sharecroppers approach harried landowner for assistance and are given land. Series of artificial, hokum situations result, but even the landowner lives happily ever after.

For A: Inane For Y: Valueless For C: No

Irene (Neagle, Milland, Young, Robson, Burke) (RKO) Gay, extravagant, lightsome Cinderella musical romance. Straightforward charming young Irish girl becomes glamorous model for exclusive establishment, masquerades as distinguished visitor from Ireland, and is courted by two friends. Fine cast. Much delightful comedy.

For A and Y: Entertaining For C: Probably good

Mysterious Mr. Reeder (Will Fyfe) (Monogram) Entertaining Scotland Yard detective yarn, English-made. Fyfe excellent as little old shrewd, likable sleuth who tracks down counterfeiting band. Details of excellent, logically constructed plot unfold naturally. Interest and suspense well-sustained.

For A and Y: Very good of kind For C: Possibly

It All Came True (Bogart, Sheridan, Lynn) (Warner) Humor predominates in gangster drama. First exasperated, then softened by attention of women in his boarding-house hide-out, gangster saves house from foreclosure, and finally gives himself up. Good characterizations and comedy scenes but some unethical situations.

For A: Entertaining For Y: Doubtful For C: No

Lights Out in Europe (Mayer-Burstyn) Vivid films taken in Britain, Poland, Danzig, and France welded effectively together into dramatic, deeply moving war-documentary leading up to England's entrance into war. Dispassionate, restrained dialogue accompany tragically eloquent and sometimes gruesome scenes.

For A: Excellent For Y: Mature For C: No

Lillian Russell (Faye, Ameche, Fonda) (Fox) Life and love story of famous, beautiful and gracious singer convincingly and sympathetically presented. Lavish production recreates with nostalgic charm era of affluence, famous names and places. Fine cast and competent acting.

For A and Y: Thoroughly entertaining For C: Perhaps

Men Without Souls (John Litel, Barton MacLane) (Columbia) Prison melodrama featuring two prison breaks and much shooting. New chaplain attempts to improve conditions and help prisoners, in spite of jeers. Saves young boy prisoner, sentenced to death for tough prison-gang leader's crime. Acting satisfactory.

For A: Mediocre For Y: Hardly For C: No

Olympia (German Release—English comment) Pageantry of Olympic games rather effectively photographed and accompanied with music. Complete and detailed shots of field events and races. Of real interest to athletes and sport fans, perhaps tedious to others. English commentary little more than identifies stars.

For A and Y: Good of kind For C: If it interests

Over the Moon (Oberon) (London-United Artists) Gay, sophisticated burlesque of English society. Provincial girl is left fortune, deserted by doctor fiance, goes berserk over spendings, is befriended by society scavengers and titled gigolos, but recovers fiance. Lavish technicolor. Diffuse, but witty and amusing.

For A: Diverting For Y: Sophisticated For C: No

Saturday's Children (Garfield, Shirley, Rains) (Warner Bros.) Real and moving story of struggle of young couple against poverty. Misfortune after misfortune pursues them. Film ends on note of hope but with no solution. Human and sympathetic characterizations.

For A: Fine of kind For Y: Too sombre For C: No

Till We Meet Again (Oberon, Brent, O'Brien, Fitzgerald) (Warner) Refilming of "One Way Passage" handsomely, honestly, artistically done. Tender, poignant shipboard romance of two lovers, each differently doomed to die after brief interlude of happiness. No compromise with reality. Moves to sad and logical ending. Excellent cast.

For A: Interesting For Y: Mature For C: No

Twenty Mule Team (Beery, Carrillo, Rambeau) (MGM) Entertaining adventures in Death Valley. Typical Beery role of blundering, assertive, parasitic, goodhearted fugitive from justice, involved in illegal land claims with shady character who is wooing young girl. Credible, humorous story ending happily.

For A and Y: Entertaining For C: No

Typhoon (Lamour, Preston, Overman) (Paramount) Trumped-up, implausible story garnished by lavish technicolor filming, spectacular storm and Lamour's sarong and singing. Child shipwrecked on South Sea island ten years later befriends shipwrecked inveterate drunkard and amusing friend. For Lamour fans.

For A: Depends on taste For Y: Probably good For C: No

Women Without Names (Ellen Drew, Robert Paige) (Para) Morbid prison drama of innocent young couple, imprisoned for first husband's crime, exploited by political racketeer, and saved by the brave newspaperman. Harrowing scenes with cheap thrill devices topped off by sensational and rather absurd escape from prison.

For A: Mediocre For Y and C: decidedly unwholesome



## Films for Church Use

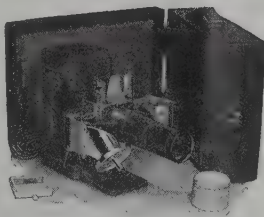
THE Commission on Human Relations of the Progressive Education Association has just announced that its series of films for discussional purposes is now available, not only from its main library at 45 Rockefeller Plaza, New York, but also from the following regional libraries: Extension Division, University of Oklahoma, Norman; Division of General Extension, University of Georgia, Atlanta; College Film Center, 59 East Van Buren Street, Chicago, Illinois; Division of Teaching Aids, School of Education, Boston University, Boston, Mass. Beginning next fall the films will also be available from the Extension Division, University of California, Berkeley.

Of special interest is the fact that this series of films, some of which are reviewed in the International Council publication *Visual Method in the Church Curriculum*, is now readily available for use in the church schools and in young people's meetings. Formerly, the films were available only to secular schools and could be used in the church by special arrangement only. It will be remembered that the Human Relations series of films are short pictures covering one or two episodes which have been cut from full length feature films and re-edited. The films do not attempt to moralize and rarely tell a complete story. Their primary purpose is to present realistically a problem situation from life. By making the problem objective they are an invaluable aid to discussion and will prove exceedingly fruitful under adequate leadership.

The catalog of the Commission now lists fifty-seven subjects to which more are being added. The catalog may be obtained from the Commission office for 25c. Each film listed in it is described in great detail. Sample discussions are included. Following is a review of one of the subjects.

**Make Way for Tomorrow.** Paramount (1937) Producer and Director: Leo McCarey, 2 reels, 16mm. sound. Showing time: 18 minutes, Rental: one day, \$3.50.

The aged mother of George Cooper, because of financial difficulties, has come to live with him, his wife, and sixteen year old daughter, Rhoda, in their crowded apartment. Problems arise as Grandmother Cooper, worried at being separated from her husband, puts in time trying to help run the household. Her efforts at sociability nearly disrupt the class to which Mrs. Cooper is teaching bridge to help pay for Rhoda's schooling; her efforts to look after George conflict with Mrs. Cooper's program; her promise not to tell Rhoda's mother about the girl's secret date with an older man leads to a family scene; and according to Mrs. Cooper, grandmother's presence drives away Rhoda's younger boy friends. Seeing a letter in the mail from the Old Ladies Home addressed to her son, Grandmother realizes what it means, and to save George embarrassment tells him she thinks she would be happier at the Home.



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The picture is enacted with great sincerity and understanding, and should prove valuable in groups of high school age and older as an aid to the objective study and discussion of problems similar to that presented in the film.

*Story content:* Excellent.

*Technical Quality:* Excellent.

### What's Happening

(Continued from page 29)

credit for each semester's work in religious education. The following standards have been set up: (1) Perfect attendance at classes in weekday religious instruction, with reasonable allowance for absences due to sickness; (2) Attendance at 75 per cent of the Sunday morning church services, and (3) Attendance at 75 per cent of the sessions of the Sunday church school.

❖ **LEADERSHIP EDUCATION** in Pittsburgh and in Allegheny County reached a new high point the past year. The previous peak was in 1932-33 when the total enrollment reached 1809. This year there were 1956 registrations. Several schools have been held, offering 118 courses. Sixty-four persons have served as faculty members. The graduating class of 1940 contained 32.

❖ A CITY-WIDE "Nursery and Cradle Roll Day" was held in Tulsa, Oklahoma on May 5, as recognition of the work carried on throughout the year in linking the home and the church. A local council of nursery and cradle roll workers meets monthly and guides the work of visitors into the homes. More than a page of the Sunday *Tulsa World* for May 5 was given to a display of the cradle roll work among the churches, illustrated with pictures of local pastors and their young children.

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### Wisdom and Vision

(Continued from page 16)

Who are perished, as though they had never been;  
And are become as though they had never been born;  
And their children after them.  
But these were merciful men,  
Whose righteousness hath not been forgotten.  
With their seed shall continually remain a good inheritance,  
And their children are within the covenant.  
Their seed standeth fast,  
And their children for their sakes.  
Their seed shall remain for ever,  
And their glory shall not be blotted out.  
Their bodies are buried in peace;  
But their name liveth for evermore.  
The people will tell of their wisdom,  
And the congregation will show forth their praise.

—Ecclesiasticus 44:1-15<sup>2</sup>

<sup>2</sup> Or *The Wisdom of Sirach*, Old Testament Apocrypha.



## It Shall Be Opened

(Continued from page 28)

with infantile paralysis just now. And there's a colored surgeon who was the first to operate on a human heart. That's more than I would dare! If he were permitted to operate here I'd be proud to assist and thread his needles!

MISS B (thoughtfully): It's not impossible that, given a chance, a second Florence Nightingale might be developed.

DR. G: No, not impossible. In the meantime, I've a plan to help this Miss Mason while we wait the meeting of our august board. Anita needs a maid with whom she can trust Bonnie. Do you think I could ask this girl to come to us temporarily?

MISS B: Perhaps that might be the solution of our problem, Doctor, until we can see the next step. I think she'd take it in good part and realize you meant to help her. It would be a tremendous relief to me. I'm—concerned for her. (Telephone rings, MISS BARTON answers) Miss Barton speaking. (Sharply) What?—Yes, yes of course—but she has an appointment with me. Let her come up at once! (Puts up receiver) The office clerk is dubious about Miss Mason. That bright young man will hear from me later! If he is snippy to a graduate nurse with twice his brains and three times—(MISS MASON appears in doorway) Come in, Miss Mason. I haven't the best of news for you. The Board meeting will be delayed until its President returns from a trip abroad. Dr. Gregory, however, has a plan that we hope you will consider.

MISS M: That is very kind of both of you. I'll do anything if I may only stay and be a student at Halowell.

MISS B: I'm rather touched by your regard for Halowell, Miss Mason. I trained here, graduated, took my first position and grew old with the institution. I've followed it step by step in its growth. It's been a pioneer in a number of ways during these years. Now you come asking us to pioneer in another direction. I wonder if we've kept our spirit of venture. Those words you quoted from the plaque over the doorway; I've seen them a thousand times and supposed we were living up to them by merely admitting Negroes to our wards and clinics. I realize now we've only gone half way.

DR. G: Let's take up this challenge to our pioneer spirit! Let's go the rest of the way! Let's see if we can't convince the Board that Halowell Hospital means what it says to the world—"Without regard to race, or creed, or color!"

Curtain

### Scene II

SETTING: The living room of DR. GREGORY'S home. There is a couch at one side; a table with books, a lamp, a bowl of flowers. There is a small telephone table with telephone near the door which may be at the center back. If this cannot be arranged, the house door may be assumed to be at the right and the door

to the other rooms of the house at the left. If this arrangement of entrances is used, a window should be simulated to look out on the lawn. There are a few chairs. MISS MASON, wearing a house-maid's uniform with a white apron, has been dusting. Her dusting cloth lies on a chair. At present she is rocking BONNIE in a big chair and singing.

MISS MASON (sings):

"I've been in the storm so long,  
I've been in the storm so long, children,  
I've been in the storm so long,  
Oh, give me—"

BONNIE (drowsily): I like that storm song, Lilly Lou. It makes me feel so nice and shivery!

MISS M (laughs): That so, dear? (sings and rocks)

"Oh let me tell my mother  
How I come along—"

BONNIE: I'm not afraid of storms! Even when it thunders! Jake was. He dropped his sickle and he ran to the kitchen fast as he could run! He put his fingers in his ears! I didn't. I'm brave.

MISS M (gently): Poor Jake was brave once, Bonnie! When he was a soldier he was very brave. Jake's colored regiment fought well in France. But he was hurt; that is, his mind was hurt; and so—Jake isn't brave anymore.

BONNIE: Oh! (Nestling to her) Sing the storm song some more, Lilly Lou!

MISS M (rocking and crooning):

"I've been in the storm so long,  
I've been in the storm so long, children."

(Enter MRS. GREGORY and GRANDMA GREGORY. They wear street costume and carry parcels. MISS MASON rises and resumes dusting. BONNIE runs to her mother. Mother and Grandmother exchange greetings with child.)

BONNIE: Oh, Mummy, where were you when it rained so hard? Were you frightened when it thundered? I wasn't!

MRS. GREGORY (hugging her): Granny and I were in the store buying you a new pair of shoes. Then we popped into a taxi and rode home just as the sun came out.

BONNIE (capering): New shoes! New shoes! Can I put them right on?

GRANDMA GREGORY (fussily. Runs finger over table top): I hope, Lilly Lou, that you used a little elbow grease with that wax cloth!

MISS M: Yes, Ma'am.

GRANDMA G: Mahogany gets milky looking unless you really put your mind to polishing it! You must be thorough!

MISS M: Yes, Ma'am.

GRANDMA G: Nowadays girls aren't thorough! You can't make 'em be!

BONNIE: Can't I put on my new shoes for just a little—tiny—weeny—minute?

MRS. G (unwrapping them and holding them up): Well, pop into them for just a little, weeny minute. I bought new socks, too. White ones.

BONNIE (sits down on floor and rapidly takes off shoes and stockings): I'll try them on too! (She pirouettes about room in bare feet. Glances out of door or window) Oh, my Patsy doll! I left her out in the rain by the lilac bush! Oh, my poor Patsy!

GRANDMA G: Anita, I believe my feet are wet. I'm going to change. Let me see; we are having guests tonight. Lilly Lou, did you polish the silver?

MISS M: Not yet, Ma'am. I planned to do it after I finished dusting this room. Everything else is ready.

MRS. G: Oh, Lilly Lou, I wanted you to bake one of your chocolate cakes to serve with the ice cream! I forgot to tell you before.

GRANDMA G (in a dither of concern): Then there'll be no time to polish the silver! Anita, how often have I told you you must plan their work for your servants? They've no brains! No system! You can't expect it! No system at all! (A child's scream is heard. All start.)

MRS. G.: It's Bonnie!

(MRS. GREGORY rushes out of the door followed by MISS MASON. GRANDMA GREGORY stands rooted to the spot. She gropes blindly for the table and steadies herself by it. MISS MASON enters carrying BONNIE in her arms. She has wrapped her apron about the child's foot. It is bloodstained. She crosses the stage on the run and exits left. The child is limp in her arms. MRS. GREGORY staggers after.)

GRANDMA G (chokily): What is it? What's happened to Bonnie?

MRS. G (in sick gasps): The sickle—Bonnie stepped on it—she's cut—terribly—Lilly Lou says an artery. She's bleeding—and bleeding. (Crumples on floor in a faint. MISS MASON calls from other room)

MISS M: Call the hospital—get Dr. Gregory! Say I'm bringing Bonnie to the Emergency—

GRANDMA G (wringing hands helplessly): Lilly Lou! Anita's fainted! I don't know what to do! Oh, I don't know what to do!

(Enter MISS MASON. Crosses swiftly to telephone, throwing directions as she goes)

MISS M: Get the aromatic spirits of ammonia from the medicine closet.

(GRANDMA GREGORY exits)

MISS MASON (in telephone): Columbus 2,400—Dr. Gregory—at once—an emergency—a nurse speaking. Lilly Lou, Doctor—Bonnie cut her foot—the artery's severed. I've controlled the bleeding—at once. Please tell them to let me right through—they might hold me with questions. Mrs. Gregory fainted and can't come. (Hangs up)

(GRANDMA GREGORY comes with bottle. MISS MASON hurries to left saying—)

MISS M: Give her a teaspoonful in a glass of water. Keep her head low. (Exits left. Reappears with BONNIE wrapped in sheet and goes out swiftly through front entrance, saying as she crosses) I'm taking Bonnie to the hospital. Be back and help—soon as I can.

GRANDMA GREGORY bends over MRS. GREGORY and after a while she revives her)

MRS. G (sitting up weakly): Bonnie—Bonnie—where—

GRANDMA G: Lilly Lou took Bonnie to the hospital. She called John. He'll take care of her. She must be there now. My, but that girl stepped quick! She

knew just what she was about! Drink this, Anita. Lilly Lou said you should!

MRS. G (*struggles to sit on couch. Sips medicine—speaks faintly*): I'm so ashamed—blood—it always makes me faint—ever since I was small—Bonnie—(*fighting nausea*)

GRANDMA G: Keep your head low. Lilly Lou said you should!

MRS. G (*recovering gradually*): Lilly Lou's a nurse. She knew just what to do. What a mercy! Mother, you run over to the hospital and see how Bonnie is! They never tell you on the telephone. I'll be—all right.

(*Telephone rings. Mrs. Gregory crosses room with a rush and takes up receiver*)

MRS. G: John—yes—yes—Oh, thank God! Thank God! (*Hangs up receiver and turns to GRANDMA GREGORY*) Bonnie will be all right. John says so. He sewed the cut. He says Lilly Lou saved Bonnie's life! If it hadn't been for Lilly Lou—! (*Shudders and hides face in hands*)

GRANDMA G (*with remorse*): And I scolded her about the dusting, the silver-ware—about a chocolate cake! I said "No system! No system at all!"

Curtain

### Scene III

SETTING: Office of the Directress of Nurses. The same setting as in Scene I. DR. GREGORY paces back and forth. He holds a sheaf of large envelopes in his hand. His brows are knit. DR. GREGORY is angry. MISS BARTON sits at her desk looking at her hands locked in front of her. There is discouragement in her attitude.

DR. GREGORY (*pacing floor*): I can't! Miss Barton, I tell you, I can't! When I think of how she saved our Bonnie! When I think—! I simply can not do it!

MISS BARTON (*wearily*): But you are the Chief Resident. It ought to come from you. We owe her every possible courtesy; every bit of dignity. Besides—I—I can't bear to do it either!

DR. G (*still pacing*): I anticipated that decision of the Board! I wrote to every hospital in the state trying to place her. I wrote to every tax-supported institution stating her right to admission. You know the answers. (*Waves letters. Quotes bitterly*) "The question has never come up! . . . We have never been faced with the proposition! . . . We never had any application from colored nurses!" Or the refreshing frankness of that Superintendent who wrote, "We have no colored nurses and think it very unlikely that we shall ever employ any!"

MISS B: It's more discouraging when they refuse to answer at all; even after the second letter.

DR. G (*stopping his march to look at her*): So you've been writing too?

MISS B: Yes. I wanted to sound out the attitudes of other hospitals at whose doors this problem may have come knocking. It's a rather sorry consolation that most of them have been like Halowell; unaware of the question, or very hesitant to try it out themselves.

DR. G (*nodding*): I know. There's a sort of wide-eyed, reproachful "Who? Me?" tone to their letters that's almost funny. (*Resumes pacing*) I took up Lilly Lou's case personally with the president of the Board. Told Mr. Ransom about Bonnie. Proved Lilly Lou's fitness to him. He couldn't deny it. He did a little writing himself, noted the timid, conservative tone in the majority of replies and—and the Board voted "No."

MISS B: "*We*," says our Board, "We do not feel it would be a wise policy to employ her." And *we*, that is you and I, Dr. Gregory, must swing Halowell's door shut in Miss Mason's face. (*Desk telephone rings. Miss Barton answers*) Miss Barton speaking. (*Claps hand over receiver*) She's here! Chief, don't you dare desert me! (*In receiver with austerity*) Ask Miss Mason to come to the office!

DR. G (*coming to a stand beside Miss Barton*): I'll stand by. It's the least—and the most I can do.

(*Miss Mason appears in doorway*)

MISS B: Good morning, Miss Mason. Come in.

MISS M: Good morning, Miss Barton. Good morning, Dr. Gregory.

DR. G: Good morning.

MISS B: Do sit down. I must tell you, Miss Mason, the Board met this morning. The extended absence of the president of the Board in South America delayed the regular meeting for several weeks. The Board—Dr. Gregory will tell you their decision.

DR. G: I'm sorry to be obliged to tell you this—I'm downright ashamed to tell you—

MISS M: Oh, Dr. Gregory, do you mean—? You don't mean—

(*Enter Miss Harding hurriedly, speaking as she advances*)

MISS HARDING: I'm sorry I was delayed, Miss Barton. The O.R. is sending down our tonsil cases fast and furious and I'm short of floor nurses. I came as soon as—(*notes the constraint of the group*) I beg your pardon. Perhaps I came too soon.

MISS B: No, I think not; on the contrary. I should like you to meet Miss Mason. Miss Mason, Miss Harding from the Cleveland City Hospital.

MISS H (*extending hand*): How do you do? I've heard about you, Miss Mason, from the girls in Emergency.

MISS M (*shaking hands*): You are from Cleveland City Hospital? I wrote there recently applying for a position, but there were no vacancies.

MISS H: Are you joining us then? Am I the first to welcome you?

MISS M: Why, I'm—not quite sure—

MISS H (*with a look toward Miss Barton*): Would it help if I were to report on my research, Miss Barton? The results were satisfactory.

MISS B: There's some comfort in that! I'm glad you're here to show that our nurses willingly recognize all their professional sisters!

MISS H: Nurses know what years of hard work go into winning an R.N. It's a bond—a close one! (*Smiles at Miss*

MASON who smiles back with understanding)

MISS B (*drums on desk with agitated fingers and speaks ruefully*): Our Board can't understand that tie, it seems. They see nothing but objections. Our Board—

MISS M (*quickly*): You mean that—that you can't accept me? (*Her eyes go from Miss Barton's downcast face to the Doctor's*)

DR. G (*with acute embarrassment*): It hurts to tell you this. I'm—well, I'm ashamed.

MISS B (*eyes on desk, voice low*): And I.

DR. G (*speaks grimly with determination to go through with it*): Our Board has given us their final decision, Miss Mason, after the manner of the Medes and Persians. As they word it, "They do not think it wise" to employ you.

MISS M (*quietly*): I see.

MISS H (*hotly*): Our Board had better go on duty for a day and learn a little wisdom in the wards!

MISS B: I can't understand it! They are so generous with equipment—so liberal with funds for research—

MISS H: Millions for laboratory mice; but not one cent for an experiment in human relations! I wonder why.

MISS M (*with quiet patience*): Perhaps, some day, after we've proved ourselves, they'll wonder too. They'll ask themselves just why they were afraid.

MISS H: Yes! After someone else has been braver and fairer and given you your chance for proving! (*Moves impulsively toward Miss Mason*) I'd keep on writing to Cleveland. You might get a break at any time!

MISS M (*head up*): Oh, I'll write again! I'll not give up! I've heard that Medical Center in Jersey City is admitting Negro nurses. I'll try there too!

DR. G: That's the spirit that wins! Give them my name for reference.

MISS H (*glancing at wrist watch*): I've got to go on duty in ten minutes. (*Addressing Miss Mason*) Come over to my room in the Nurses' Home tonight, won't you? I'll call the girls together. We might send a letter of protest to the Board.

MISS B: A good idea. They don't usually hear from the nurses. It might give them new light.

MISS H (*thoughtfully*): I wonder what a survey of the patients would bring. I don't believe they'd be fussy about the color of the hands that serve them and relieve their pain.

DR. G: Write your letter! I should be tempted to begin it, "With malice toward none, with liberty and—"

MISS M (*with a single flare of a controlled flame*): "And justice—justice for all!"

Curtain

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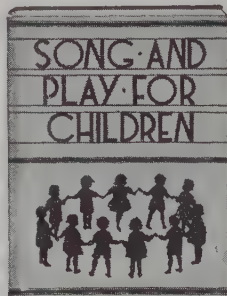


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## Nature Study for Juniors

(Continued from page 14)

There is training for future leadership in the church, the public school, and the home. Nature interests become a mine of rich resources upon which to draw in the years to come. A collection made during the junior years may become a major attraction at a high school hobby show. The youth finds that doors, such as camp counseling, are open to nature enthusiasts. When the responsibilities of adulthood become too burdensome the nature lover takes to the woods to "revel in brooks, birds, pines, and peace." The declining years are years not of loneliness but of fulfilment, for there is more, much more, to learn about God's world, and more time for study and reflection.

With each period comes an ever deepening appreciation of words learned in the junior years:

O Lord, how manifold are thy works!  
In wisdom hast thou made them all:  
The earth is full of thy riches.

### SPECIAL RESOURCES FOR NATURE STUDY

Perry Picture catalogues. Perry Pictures, Malden, Mass. (Pictures of animals and flowers.)

National Association of Audubon Societies, 1775 Broadway, New York City. (Much valuable material for bird study groups.)

Wild Flower Preservation Society, 3740 Oliver St., Washington, D.C.

National Geographic Magazine, May, 1925. (Beautiful fern pictures.)

American Humane Association, 80 Howard St., Albany, N.Y. (Illustrated materials on humane trapping.)

## Meditations

(Continued from page 5)

despair, fearing that all hope for the Kingdom of God in our day is gone.

In such hours I promise myself to remember that God is still not only "in his heaven" but in his world. Right and truth and love and beauty still speak with undying power in men's hearts and minds. Nations which do wrong can carry their people with them only by persuading them that what others view as wrong is really right. If they use war, it is pictured as a way to a just and lasting peace. No, when all seemed lost to the ancient prophet, the mountains were full of God's horses and chariots of fire round about him; and they are round about all who speak his truth and love his Kingdom today.

*God of the nations, help me to remember that faith and hope and love abide, and shall abide forever.*

*"To doubt would be disloyalty,  
To falter would be sin."*

## A Leadership Class a Creative Experience

(Continued from page 15)

methods. True, men and women who never experienced, even in public school, the more creative procedures, may feel a little strange when expected to do more than sit and listen. We need to take these people where they are and lead them gently but truly into more creative activities so that they may likewise guide their own groups.

There are numerous procedures which may be used. It is well to vary the procedure in order to maintain the attitude of expectancy, stimulate interest, and insure values from each session. Sometimes the agenda plan, with a complete plan developed by the group and made available to all, is used. Possible procedures include mimeographed or hectographed reports of permanent practical value, the building of files of materials, the use of the blackboard, the use of appropriate slides or moving pictures, an exhibit of materials attractively arranged, materials handled and discussed, the writing of brief papers organizing the student's own viewpoint, the discussion of plans prepared for an actual group session together with a later report on the session itself, directed observation of groups in session, a panel or a dramatized conversation, reading with a purpose, discussion and some lecture. We find value in a culminating service of worship and recognition for those who have completed the course. This service is held at some time other than the regular class session.

### ACHIEVING SPIRITUAL VALUES

In these days people are tried and sorely perplexed. Even strong leaders in our Christian churches sometimes become discouraged. They wonder what life is all about and why they should keep on trying. The instructor of a leadership class has a responsibility to give courage and strength and a stout heart to such people. Through his own confidence in the face of the realities of living, through his own enthusiasm for the Christian way of life, for the church and Christian education, through the opportunity he gives the group to share with each other thus strengthening the bond of fellowship in Christian service, through his own freshness born out of a living, growing experience—he may send forth his students with renewed confidence, joy, devotion, and zeal.



# NEW BOOKS

**How Character Develops.** By Fritz Kunkel and Roy E. Dickerson. New York, Scribner's, 1940. 274 p. \$2.50.

In this book Dr. Kunkel and his foremost American interpreter combine. The general viewpoint of Kunkel has been presented in previous reviews here and in a *Journal* article, some time ago.

Readers of such will recall the "We-Psychology" on which the treatment rests. In this view, we see two factors in each of us, one, the Self, "that essential core" of one's being, and the Ego, the false picture that one builds up as to what he really is, for example, the notion that one is a "bad boy," or "no good" or a "world beater," and the consequent shaping of action in accord with that false idea. Growth for such a person consists in overcoming such a false idea, refusing to act according to it, acting according to a picture closer to the real Self, and finally developing a consciousness of his unity with other selves, until the word "We" is used to describe the relationship involved in that unity. The steps by which one goes through this progress, either well or poorly, is the process by which character develops. The infant and the primitive man have a "We" relationship to mother and other persons, but childhood and youth break this fellowship as a necessary phase of the present experiences of growth. Then, the fellowship must be restored. In this Breach-of-the-We the false picture is created often along one of four lines: the individual becomes aware of himself as the Clinging Vine, the Star, the Nero, or the Gaby (or "dullard", as an inadequate translation). Thus, one builds up a shell which imprisons himself.

For the more normal development the Maturing-We emerges through the more satisfying forms of self-expression without the abnormal developments mentioned above. The final chapter deals with practical steps of psychological self-education. We are told to study our sensitive spots; to seek responsibility in a We-group; to seek constructive criticism; to do something new; to seek a helper; to seek We-feeling experiences; to practice relaxation daily; not to fight against a negative; to avoid rigidity; to focus attention on the good possibilities in a tough situation; to restudy the nature of pressure; to face a bad situation constructively in imagination; and to build a sound philosophy of life.

P. R. H.

**The Amazing Story of Repeal.** By Fletcher Dobyns. Chicago, Willett, Clark & Co., 1940. 457 p. \$3.00.

Here is a question for the historian—Why did the American people spend several generations in starting a vast so-

cial experiment, national prohibition, and then reverse themselves in fifteen years, before the success or failure of any such venture could be fully demonstrated? Most people would say that it was because "prohibition didn't work." But, this author shows that it was because a group of rich men decided that prohibition repeal would bring in so much money in taxes on liquor that they would have their income taxes reduced, and so organized a propaganda machine, the Association Against the Prohibition Amendment, to bring about repeal. And they succeeded. The author gives names, cases, quotations, and records to prove his point. When he gets through you agree with him, even though aware that in tilting the condemnatory adjective and adverb at the wets he knows the power of one of the less objectionable propaganda weapons himself. The book is intended to be, and is, a treatise on propaganda methods as well as on the liquor problem.

P. R. H.

**Hymns for Junior Worship.** Philadelphia, Westminster Press, 1940. 144 p. 75 cents.

A new book of Junior hymns compiled by a committee of persons who know boys and girls and their interests and their needs. There is a very good selection of responses, chants, and so on for use in worship service, and a good many instrumental selections. The hymns are carefully chosen for thought expressed and for the suitability of the tune for boys' and girls' voices as well as for the words. Where this has been desirable in the interest of understanding, some of the old familiar hymns have been altered. The book contains a well-balanced selection of the great hymns of the church and of new material prepared especially for boys and girls. It will be a useful and welcomed addition to our all-too-limited collection of good hymn books for boys and girls.

M. A. J.

**American Faith.** By Ernest Sutherland Bates. New York, W. W. Norton, 1940. 477 p. \$3.75.

Unlike public school history, here is an American history that deals with the movements of thought, the cultural currents, the conflicts in economic and social interests which underlay battles, persecutions, and migrations. Considerable mythology about the deep religious motivation, the democratic idealism, and the noble purposes of the early settlers and the founding fathers is deflated. Notable is the degree to which the religious backgrounds are intertwined with political and economic interests and developments.

American faith as a total culture has its roots in European soil, and yet has been a growing, changing, complex way of life, made distinctive by a combination of environmental and cultural factors. The account is carried through the Civil War period.

H. C. M.

**Teaching in the Church School.** By Frances Cole McLester. Nashville, Cokesbury, 1940. 160 p. 60 cents.

Every church school teacher should have access to a copy of this little inexpensive book about one of the most important tasks in our present world—teaching Johnnie and Mary. Into its one hundred fifty or so pages, Miss McLester has packed a wealth of information for every teacher, and once the book is started the teacher will find himself reading it through with interest to the end. It should then be kept at hand for re-readings and constant reference.

F. E. S.

**The World's Religions.** By Charles S. Braden. Nashville, Cokesbury, 1939. 256 p. \$1.50.

This is a volume which briefly, but quite comprehensively and in simple language, sets forth the development of the various religions of the world. It is an interesting book for all those who wish to secure in a quick readable fashion, information as to the background, aim and outstanding personalities connected with various religions, as well as their spread, influence, and present status.

F. E. S.

**The Gospel of the Kingdom.** By Fredrick C. Grant. New York, Macmillan, 1940. 204 p. \$2.00.

The author says that he has tried to see the movement of primitive Christianity as a whole against its total background, political and economic, as well as religious. This fresh study of the background and environment of the gospel gives a revealing picture of Jesus as a prophet and teacher, and a new and stimulating appreciation of Jesus' teachings.

## Book Notes

**The Faith of the Morn.** By Archer Wallace. New York, Round Table, 1940. 150 p. \$1.50.

The twenty-fifth volume written by one of the most widely known and best beloved of inspirational writers.

**Childcraft.** New edition. Two series, one for parents and one for teachers, each 14 volumes. Chicago, Quarrie Corporation, 1940.

A revised edition of the *Childcraft* sets reviewed in the April, 1936, issue of the *Journal*.

**The Drama of Our Religion.** By A. Graham Baldwin. New York, Oxford University Press, 1939. 247 p. \$1.30.

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Intermediates Love Camping. Clarice M. Bowman	Apr. 8
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## J

"Jesus Blesses Little Children," Chinese artist	June 2
"Joan of Arc," Bastien-LePage. Interpretation by Charles A. Boyd	Sept. 2
Johnson, F. Ernest. Has Religious Teaching a Place in Public Education?	Oct. 8
Jones, Mary Alice. Shall We Teach Children Theology?	Jan. 16
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Juniors and Labor Problems. Carolyn E. Muller	Oct. 14
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## K

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Ketcham, John Burns. Planning Religious Education Week	June 12
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<i>Leadership Education</i>	
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When Leadership Schools Compete. We Could Try That!	July 10
Leadership Class a Creative Experience. Mary Leigh Palmer	July 15
Leadership Education in the Small Church. James B. Douthitt. We Could Try That!	Feb. 14
Learning About God. Vera S. Munro	Jan. 11

Learning "Memory Work." We Could Try That!	June 8
Let Us Move Forward! A United Advance in Christian Education	May 9
Lindsay, Adam. We Had Fun! Parts I and II	Apr. 6, May 14
Little, George A. Beverage Alcohol Advertising	Dec. 12
"Little Brother and Sister," Rodin. Interpretation by Smith	July 2
Little Children Worship Through Music. Anna M. Schautz	July 9
Lloyd, Mary Edna. Furnishing the Nursery Class Room	Dec. 15
Local Church and the Weekday Church School, The. Florence Martin	Apr. 13
Longman, C. W. Family Camp, The	Oct. 10

## M

McCullough, W. J. The Unified Church Service	July 11
McKibben, Frank M. Religious Teaching in Public Education	Nov. 12
Making Visual Education Possible	Mar. 13
Martin, Florence. The Local Church and the Weekday Church School	Apr. 13
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Mayer, Otto. Is Christian Education Improving?	July 8
Mead, Bernice. Camp Memories	June 15
<i>Meditations</i>	
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By Norris L. Tibbets	Sept. 5, Oct. 5, Nov. 5, Dec. 5
By Henry Hallam Tweedy	Apr. 5, Mar. 5, June 5, July 5
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Morrow, Richard. Dedicating a Christian Flag. We Could Try That!	Jan. 18
Miller, J. Quinter. Social Education and Action	Feb. 11
Modern Family, The. Report of speech by E. W. Burgess	June 10
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Muller, Carolyn E. Juniors and Labor Problems	Oct. 14
Munro, Harry C. What Happens to Adults?	Jan. 19
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New Approach to Young Adult Work. The. Oliver B. Gordon	Nov. 8
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Youth Church	May 18
Youth in the World Christian Community. Ivan M. Gould	Sept. 15

# New Books

(Continued from page 35)

A progressive interpretation of religion, with the Old and New Testaments used as a basis of discussion, for those of high school age. The author is a teacher in Phillips Academy, Andover. A text book for those doing thorough work over a period of time and useful for resource reading in class and in the home.

**Theology and Modern Life.** Edited by Paul Arthur Schilpp. Essays in Honor of Harris Franklin Rall. Chicago, Willett, Clark, & Co., 1940. 298 p. \$2.50.

This book includes eleven essays dealing with the meaning of Christianity for the present day, the relation between it and the impact of the sciences, and the theological bases upon which it rests. While taking cognizance of historic currents of thought, the contributors nevertheless definitely focus attention on present-day life, its problems and needs.

**He Is Risen.** By Florence Guild Bruce. A History of the Wichita Mountain Easter Pageant. Oklahoma City, Harlow Publishing Corp., 1940. 95 p. \$2.00.

An interesting account of the development of the Wichita Mountain (Oklahoma) Easter Dawn Pageant. In 1939, 225,000 persons witnessed this Passion Drama consisting of fifty-two scenes enacted by three thousand persons against the background of the rugged mountainside. It is the story of Reverend Anthony Mark Wallock's faith and devotion to a growing Easter ministry.

**Working Together.** By Jay A. Urice. Democratic Procedures in Association Administration. New York, Association, 1940. 30 p. 25 cents.

An outline statement on the processes of cooperative thinking as the basic essential in good administration of Y.M.C.A. work. Helpful sections on such problems as Functions of Administration, and Peculiar Perplexities of Cooperative Thinking. The statement is most suggestive to leaders of church and educational enterprises and organizations.

**A Book of Worship for Village Churches.** By Edward K. Ziegler. New York, Agricultural Missions Foundation, 1939. 130 p. 25 cents.

An unique and interesting combination of the best methods for worship as used in this country and the conditions under which worship is carried on among the villages of India. When one is aware that many of the worshippers cannot read the difficulty in making such a fusion is apparent. The author is familiar with the better practices and also with life in India. The book specializes on rural conditions.

**Susannah's Sanctuary.** By J. E. Thomas and M. W. Thomas. New York, Voyageur Press, 1939. 83 p. \$1.00.

Susannah Wesley's habit of an hour a week in "sanctuary" consultation with each child is suggested as a valuable precedent for modern mothers. Illustrations of such conversations, making a devotional approach to life situations, are given. The bibliography is comprehensive.

# Books Received

†**THE AMAZING STORY OF REPEAL**, by Fletcher Dobyns. Willett, Clark & Co. \$3.00.

**THE ASSURANCE OF GOD**, by Patrick Carnegie. Longmans, Green & Co. \$2.50.

**CHRISTIAN FAITH AND THE SPIRIT OF THE AGE**, by Clarence E. Macartney. American Tract Society. \$1.50.

**COMMUNISM UNMASKED**, by Abba Gordin. Hord. \$2.50.

**THE FAITH WE LIVE**, by Albert Edward Day. Cokesbury. \$2.00. Part I is devoted to a study of the God of our faith and Part II to the task of bringing the resources of God to bear upon the problems of life.

**\*FETCHING UP FRED**, by Walter MacPeck. Peak Press, 60 cents.

**FRANK GANNETT**, by Samuel T. Williamson. A Biography. Duell, Sloan & Pierce. \$2.00.

**GETTING MORE OUT OF LIFE**, by Joseph Jastrow. Emerson Books, Inc. \$2.00. The revised edition of a book in practical psychology. Discusses with the aid of much case material how the principles of psychology illuminate the common problems of life. Delightful reading.

**\*THE GLORY OF THE MANGER**, by Samuel M. Zwemer. American Tract Society. \$1.50.

**\*HOW TO READ THE BIBLE**, by Julian Price Love. Macmillan. \$2.00.

†**HYMNS FOR JUNIOR WORSHIP**. Westminster. 75 cents.

**THE PRESBYTERIAN DOCTRINE OF CHILDREN IN THE COVENANT**, by Lewis Bevins Schenck. Yale University Press. \$2.50. An historical study of the significance of infant baptism in the Presbyterian Church in America. Twelfth in the series of Yale Studies in Religious Education.

**\*A PRIMER OF GUIDANCE THROUGH GROUP WORK**, edited by R. E. G. Davis. Association. 50 cents.

**QUIT YOU LIKE MEN**, by John McNaugher. Revell. \$1.50.

**\*SONS BUT NOT HEIRS**, by Alfred J. Penney. Putnam's Sons. \$2.50.

**THE STORY OF THE LORD JESUS**, compiled by J. Edwin Wright and Elizabeth M. Evans. Fellowship Press. \$1.25. A harmony of the four gospels with other selections from the Old and New Testaments, arranged in daily readings for young people. New Testament passages are from Weymouth's translation.

†**TEACHING IN THE CHURCH SCHOOL**, by Frances Cole McLester. Cokesbury. 60 cents.

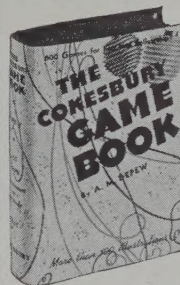
**TWENTIETH CENTURY CHRIST**. Twentieth Century Christ Charity. Santa Barbara, Calif. \$2.00.

**WOMAN, WHY WEEPEST THOU**, by Elizabeth

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**\*YOUTH—MILLIONS TOO MANY**, by Bruce L. Melvin. Association. \$2.00.

† Reviewed in this issue.

\* To be reviewed.

New curriculum and program materials are noted quarterly in the September, December, March, and June issues of the Journal.

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# FINALLY —

## The Journal This Month

THERE ARE two unusual features in this issue—a description of unusually fine projects in religious education in other countries, and a play on race relations. Dr. Barclay's article is informative and inspirational. Mrs. Wefer, the author of "It Shall Be Opened," was the 1939 prize winner of the drama contest conducted by the Greater New York Federation of Churches, with a play on war and peace. "It Shall Be Opened" defends the right of Negroes with professional training to hold positions commensurate

with their ability. It is interesting to read and will be most effective when produced. Be sure to save it for next year's schedule if you can not use it this summer.

## Brevities

IN OCTOBER 1887 a Bishop wrote in the *Forum* that "the great fundamental vice of human society" was "the prevailing lack of respect for law and authority." . . . Amateur motion-picture making has now reached the stage where

it has a book devoted to methods of doing it and at least one large church is reported as making scenarios regularly in its educational work. . . . Minnesota put a conference for church school secretaries and treasurers in its state convention. . . . A certain minister, compelled by the courtesies to pray at a public temperance meeting, used a personally prepared ritual so as not to be criticized by his church officers for being too out-spoken to God on the temperance issue.

## I Am the Church Furnace

(Wondering how "P.R.H." managed to miss this vital subject, Rev. R. V. Wilson of Mt. Albert, Ontario, sends in the following dissertation on one of those elements of church architecture which too often add difficulties to the beautifying of church school rooms.)

I am the Church Furnace.  
I am ugly and sprawling and unsightly,  
But I am important in Sunday school work.

My dirty, rusty pipes spread to all corners of the rooms.  
Every eye sees me.  
I am an iron-tentacled Octopus  
Strangling the love of beauty in little children.

I am dusty in summer and smoky in winter,  
And hideous at all times,  
But I am always at Sunday school.

The men and boys, shy creatures,  
Modestly hide behind my massive elbows  
And, stubbornly resisting, are driven out  
into the wide-open spaces of the Meeting Room.

I defy all who would hide my bulk by screen or wall.  
I laugh at idealists who would beautify the basement.

I am one of the Forces driving young people from the church.  
I am a Nuisance and an Eye-sore, but I am indispensable.  
I am of the Devil.  
I am the Church Furnace.

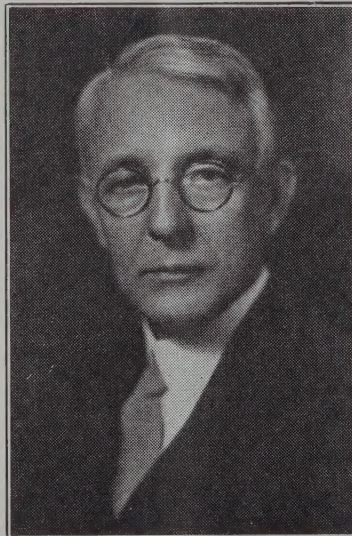
HENRY SMITH LEIPER told this one about a minister's daughter:

His little girl said to him one day: "Daddy, why do you bow your head when you go into the pulpit?" He said, "I am talking to God." She said, "What do you say to God?" and he replied, "I say to God that I hope he will give me a good speech." His little daughter shook her head and asked, "Why doesn't he ever do it?"

## Meet Our Friend

C. A. BOWEN

C. A. BOWEN, one-time "tenderfoot" Methodist minister at the mercy of kindly folk whom he served as pastor; later a college professor, devoted to the task of preparing young people for services of various kinds in the local church; in recent years has been a writer and editor of church school publications. Previous to the merger of the Methodist Churches he has been in charge of editorial offices in the former Methodist Church, South, in which lesson materials, poetry, fiction, drama, serious articles, and other forms of literature are prepared for church school periodicals. Moving from committee meeting to committee meeting, conference to conference, board meeting to board meeting, he still has found time to supervise the editing of approximately 5000 pages of new material each year which reaches his constituents in the form of something like 50,000,000 separate pieces of church school literature.



At one time his hobby was golf, but he says that due to his ineptitude this sport was discontinued in a desperate effort to save his self-respect. The keen enjoyment of cooperating with his staff in the creative tasks of the editorial office along with the homespun pleasures of the family circle have brought enough satisfaction to make outside hobbies and sports largely unnecessary. Long automobile trips with a most attractive wife afford him recreation and experience which have proved highly educative. He has a son who is the sports editor of the *Roanoke Times*, so the family Plymouth has developed a strong tendency to make its way from Nashville to that beautiful section of Virginia.

In addition to holding various important chairmanships in his own church, he has held membership in the Leadership Training Publishing Association, the Graded Lessons Syndicate, the Religious Education Association, and in the Com-

mittee on Basic Philosophy and Policy, the Educational Commission, the Central Committee, and the Executive Committee of the International Council. For nearly a decade he has rendered devoted and effective service as chairman of the Committee on Group Graded Lessons. He is a loyal supporter of the International Council, having invested his efforts heavily in the work of this organization for nearly sixteen years. He is also a firm believer in the value of cooperative enterprises among Christians and hopes these will increasingly demonstrate their worth as the years pass.

He was a delegate to the World's Sunday School Convention held at Oslo, Norway, in 1936. In connection with this trip he rendered service in the field of curriculum construction to church school workers in what were then Belgium, Poland, and Czechoslovakia.